THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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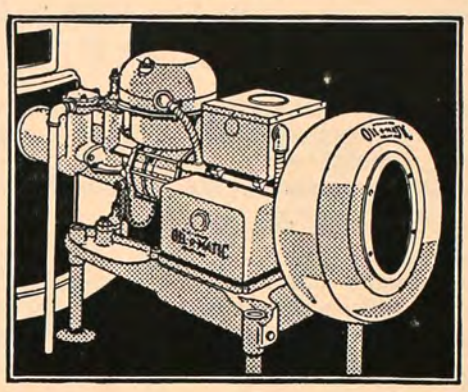

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XX: NO. 7 PHILADELPHIA, APRIL, 1932 Fifteen cents a copy One dollar a year

The Bishop's Message

The Bishop extends to every member of the Church in the Diocese of Pennsylvania a hearty Easter greeting.

The meeting of the National Council held February second, third, and fourth in New York, faced a deficit for the year 1931, and $1,000,000 shortage in the Expectations for 1932. The deficit was met by undesignated offerings of $250,000. It was greatly to be regretted that so many Dioceses failed in their apportionments. Pennsylvania could only give 87% of the amount asked of it, but there was only one Diocese with a quota of over $100,000 that was able to meet its assessment, and that was the Diocese of Long Island, of which was asked $135,000. Pennsylvania was asked for $229,000 and sent $200,877. The Diocese of New York was very much further behind, as was the Diocese of Chicago, and all the large Dioceses in the country. Our Diocese made a noble effort to raise the amount, but the conditions were such that it seemed to be impossible. We are now looking forward to the assessment for 1932, and we do not want to leave the raising of the apparent deficit until the last minute. Already a large number of the Clergy, Laymen and Laywomen of the Diocese have formed themselves into a body for the raising of $90,000 which will be necessary to meet the amount that is left, over and above the Expectations of the Parishes, which is $325,000. We have had three meetings and already have raised $42,200. Great interest is manifested in the work and we have a real hope that the end of 1932 will find in hand our Expectations of $200,000 for the National Council and $200,000 for Diocesan work, beside an accumulated deficit of $15,000 which has been carried over a period of several years. The National Council has made great cuts not only in its overhead but also in the salaries of its Missionaries. Every Missionary has been cut 10%, which is a very sad condition and will work great hardships. By this means, however, $600,000 is removed from the apparent deficit of 1932.

The National Council hopes, by a special appeal, to raise over $400,000 by Whitsunday. We hope that our portion of that amount ($30,000) can be raised by our Diocese in conjunction with the $90,000 which we are now in the process of raising.

One of the very cheering things that came to the Bishop was from St. Mark's Church, Philadelphia. They have decided to cast aside every other demand and devote their offering at every service on Easter Day to this Diocesan Fund. It was a wonderful thing to do, and one that I know the Diocese will never forget. In the meantime, persons are being solicited for offerings, and we hope that the entire amount will be in hand by the first of December. We call these subscribers "Diocesan Contributors." They are persons who have already given through their Parishes to meet the Parish Quota and who can make an offering to the Diocese itself over and above what they give to their individual Parishes. We hope that these people will form a body which year by year can assist the Diocese to meet its obligations and to do the great work which the Church undertakes throughout the United States and its dependencies.

The Diocese has just come into the possession of one of the most beautiful Church plants in the United States. In the latter days of Mr. George W. Nevil, he conceived a plan to build as handsome a Church as could be built in memory of his parents. Mr. Frank R. Watson, the Architect, has carried out Mr. Nevil's ideas, and has given us one of the most beautiful Churches, Parish House, and Rectory that this or any other Diocese possesses, besides which there is a considerable sum that is given as an endowment. We hope to Consecrate the Church on Monday, April fourth at ten-thirty, and the Bishop hopes that many members of the Diocese will be present. The sermon will be preached by the Rev. Louis W. Pitt, Rector of St. Mary's Church, Ardmore.

On the evening of May second, the Bishop will entertain at dinner the Clergy and Lay Deputies to the Convention. At eight-fifteen on that evening the Bishop will deliver his Convention Address in Holy

Trinity Church, Philadelphia. There will be an address also by the Rev. H. Percy Silver, D.D., Rector of the Church of the Incarnation, New York City. There will be many things in the Bishop's Convention Address which he wants not only to present to the Convention, but also to the whole Church, and he, therefore, hopes that everyone who finds it possible will be present at that service. It is not necessary to speak of Dr. Silver's address, as we all know that it will be something worthy of the occasion. We are making an effort to have the Convention last only one day (Tuesday, May the third), and we hope to take one hour of the afternoon for an address by a Missionary Bishop. We are endeavoring to secure Bishop Creighton.

Outline of Program of Coming Diocesan Convention

By Rev. Llewellyn N. Caley, D.D.
Chairman, Committee on Despatch of Business

In order to shorten the duration of the Diocesan Convention, and if possible to complete its business within one day's session, Bishop Taitt is arranging to hold a Diocesan Mass Meeting of the Clerical and Lay Deputies in Holy Trinity Church, Nineteenth and Walnut Streets, on Monday evening, May 2, at 8.15 o'clock, when, after Evening Prayer has been said, he will present his Report and read his Annual Address, both of which will be presented by title the following afternoon according to Canon. The Bishop on Monday night will be followed by the Rev. H. Percy Silver, D. D., rector of the Church of the Incarnation, New York, who is a member of the National Council of the Church, and an interesting speaker. Dr. Silver will speak on some of the pressing problems that confront the Church. It is hoped that beside the Deputies there will be a large attendance of the members of the Woman's Auxiliary, the Daughters of the King, the Brotherhood of St. Andrew, and other Diocesan organizations.

Prior to the Mass Meeting, and in order that there may be a full attendance thereat, Bishop Taitt is going to kindly invite the Clerical and Lay Deputies to the Diocesan Convention to be his guests at a dinner, which will probably be served at the Penn Athletic Club at 6 P. M., Daylight Saving Time. This will of course take the place of the usual Reception given to the Deputies and their wives.

On Tuesday morning, May 3, the Convention will open with a Celebration of the Holy Communion at 9.30 A. M. in Holy Trinity Church. After which the Convention being called to order, the Secretary and Assistant Secretary elected, and the reports of the Committees on the Despatch of Business, and of Arrangements read, the Secretary will read his report, referring especially to the business that was left unfinished last year.

Apparently there will be but few matters of special interest to be brought up this year. Beside the election of members of the Standing Committee and of the Executive Council, there will be the election of Deputies to the Provincial Synod; and the report of the Committee on the Study of the Cathedral Plan may lead to some discussion.

After the usual routine business, the Bishop having appointed the Judges and Tellers for the necessary elections, the Chairman of the Committee on Canons will present his report; but so far as we know there is nothing of importance to be considered this year. Then will probably follow the report of the Committee on Clerical Salaries and Pensions, after which we may expect the report of the Committee on the Study of the Cathedral Plan. And this will probably be followed by the report of the Committee on a Memorial to the late Bishop Garland.

During the adjournment for lunch, which we expect will be served as usual in Holy Trinity Parish House, will be held the elections, if necessary, for the members of the Standing Committee, the Executive Council, and the Provincial Synod, ballot boxes being opened for this purpose in the Church House from 1.45 to 2.25 P. M.

After the adjournment for lunch the Bishop's Address will be received by Title, followed by the report of the Field Department, when Bishop Creighton, who is the Executive Secretary of Domestic Mission, and an inspiring speaker, will address the Convention. Then will probably be heard the reports of the Standing Committee, the Cathedral Chapter, and the Executive Council, the last of which is nearly certain to be followed by short speeches by some of the Department Chairmen. Probably a recess will have to be taken for a second ballot. Then may be expected the report of the Committee appointed to suggest suitable plans for commemorating in 1934 the One Hundred and Fiftieth Anniversary of the First Convention of the Diocese of Pennsylvania in 1784. The Diocesan Treasurer will then report, with various other Commiteees and Commissions, to be followed, it is hoped,

SPECIAL NOTICE TO "CHURCH NEWS" READERS

The next issue of "The Church News" will be the Special Annual Diocesan Convention number, and will not reach you until after the Convention, which will meet on Tuesday, May 3, in Holy Trinity Church.

Do Not miss the Convention Number.

We are counting upon an interesting, helpful and informative report of the proceedings of the Convention.

The Convention Number also will include many other features of special interest to all our people everywhere in the Diocese.

If your subscription expires with the current issue be sure to renew it at once so as to make certain of receiving the Convention Number.

Rectors and Vestries desiring copies of the Convention Number for distribution among their congregations write or telephone the business office of "The Church News," 1016 Arch Street (Bell Phone, Walnut 0349) for special rates.

Orders for extra copies should be placed as early as possible.

after the usual necessary resolutions, by adjournment at the close of the first day.

It seems to be a wise plan to endeavor to shorten the length of the Convention; but it will necessitate the changing of certain "Standing Orders" as at present; and also number 8 in the "Standing Rules of Order," which, however, can be very easily accomplished.

NORMAL SCHOOL GRADUATION FIXED FOR APRIL 28

Plans are being made for the Annual Commencement of the Diocesan Normal School on Thursday evening, April 28, in the Church House.

Diplomas of the National Accredited Leaders' Association will be awarded to students who have completed the required amount of study (120 hours in twelve subjects) and certificates of credit will be given to students who have completed a portion of the work.

The semester, which closed on March 10, was noted for the intense interest and hard work of the students and faculty which was manifested by many requests for "more time and longer sessions"—never, it is significant to observe, for *less* work. This shows a seriousness of purpose on the part of those to whom the task of teaching is committed.

A course of study at the Diocesan Normal School, covering the minimum requirements for a diploma, may be completed in two years (40 weeks—three periods each week) or at the student's discretion may be extended over a longer period.

Teachers who have been to the Normal School take back to their schools and classes renewed enthusiasm, determination, consecration, being encouraged by contact with others who have had experience in teaching and by familiarity with improved methods in teaching.

The Normal School will resume its sessions on the first Thursday in October—October 6, 1932.

The subjects offered in the first period are Principles of Teaching, Curriculum Building, Advanced Pedagogy and Christianity in Human History. Those who enroll in either of the last two will be expected to continue the course in the second semester.

The subjects in the last two periods will be The Outline of the Bible, Church School Drama Methods, Outline of Church History, The Prophets, The Junior Age, History of the American Church and The Holy Communion.

Among the instructors will be Miss Helen O'Neill, Miss Nellie Ferry, Miss Mary Simms, Rev. H. M. Stuckert, Ph.D., Rev. H. S. Paynter, Rev. Fredcrick E. Seymour.

Detailed information may be secured from Room 30, Church House.

ST. MARK'S, PHILADELPHIA, ISSUES STRONG APPEAL TO PARISHIONERS TO HELP BALANCE BUDGETS OF DIOCESE AND GENERAL CHURCH

"My dear Parishioners:

"The moment has come when St. Mark's must help the Bishop of the Diocese in his supreme effort to balance the Diocesan Budget.

"The probable receipts from parishes in the Diocese of Pennsylvania during 1932 are $325,000. The total amount needed by the Bishop is $415,000. This represents, for diocesan needs, $215,000 (including an accumulated deficit of $15,000) and for needs of the National Church $200,000.

"We of St. Mark's have balanced our own budget and we have paid off our accumulated deficit. But this is neither the place nor the time to stop. Not being depressed ourselves, we must dispel the depression of others. Those that are strong must put their strength at the disposal of the weak. This applies to Parishes as well as individuals. St. Mark's must do much more than its share and thus help make up what others find it impossible to do.

"Recognizing this, the Vestry have decided to devote the entire Easter Offertory at all services to the Bishop's Fund. I am addressing you in the confident expectation that your individual gifts will make this offering a notable one. The institutions, the clergy, the doctors, the nurses, the workers in missionary fields at home and abroad have been brought to the verge of starvation by cuts in appropriations made necessary by an unholy union between economic depression and faint-heartedness on the part of Church people. On Easter Sunday we ought to give not less than $2500. This can be done if everybody makes a sacrifice. This both you and I must do. Will you stand with me?

"Your friend and Rector,

"FRANK L. VERNON.

"George Wharton Pepper, Rector's Warden,
"C. Newbold Taylor, Accounting Warden."

(Bishop Taitt's endorsing postscript.)

"If the Church of God is to do the work of the Master, it must have the full measure of devotion and sacrifice of its members. The outlook of the whole world today is dark, but God is with us. Nothing has cheered me more than the determination of the people of St. Mark's to devote their Easter offering to the great cause of Missions, which is in such sore need."

THE BOHLEN LECTURES

The annual series of lectures under the John Bohlen Lectureship will be given this year on Monday afternoons from April 25 to May 23, by the Rev. Walter Lowrie, D.D., formerly rector of the American Church in Rome. At the time of going to press the place where the lectures will be given had not been determined.

The subject of Dr. Lowrie's lectures will be "Our Concern with the Theology of Crisis." He will consider the fundamental aspects of the dialectical theology associated with the name of Karl Barth, giving an appreciative presentation as our possible theology, with a query whether it be not our only positive possibility. Dr. Lowrie understands the crisis of society and of the Church as the crisis of the individual before God.

The lecturer is chosen under the trust "by the Bishop of the Diocese, the Rector of the Church of the Holy Trinity, the Professor of Biblical Learning, the Professor of Systematic Divinity, and the Professor of Ecclesiastical History in the Divinity School of the Protestant Episcopal Church in Philadelphia."

Contract Awarded for New Tower Building of Episcopal Hospital

The contract has been awarded for the new tower building of the Episcopal Hospital which will replace that portion of the 87-year-old original center pavilion which projected beyond the connecting wings. Work of removing the old portion is now under way and is being done without any interference in the administration of the hospital or in its ministrations to the sick. Under the terms of the contract the new addition is to be completed early in October.

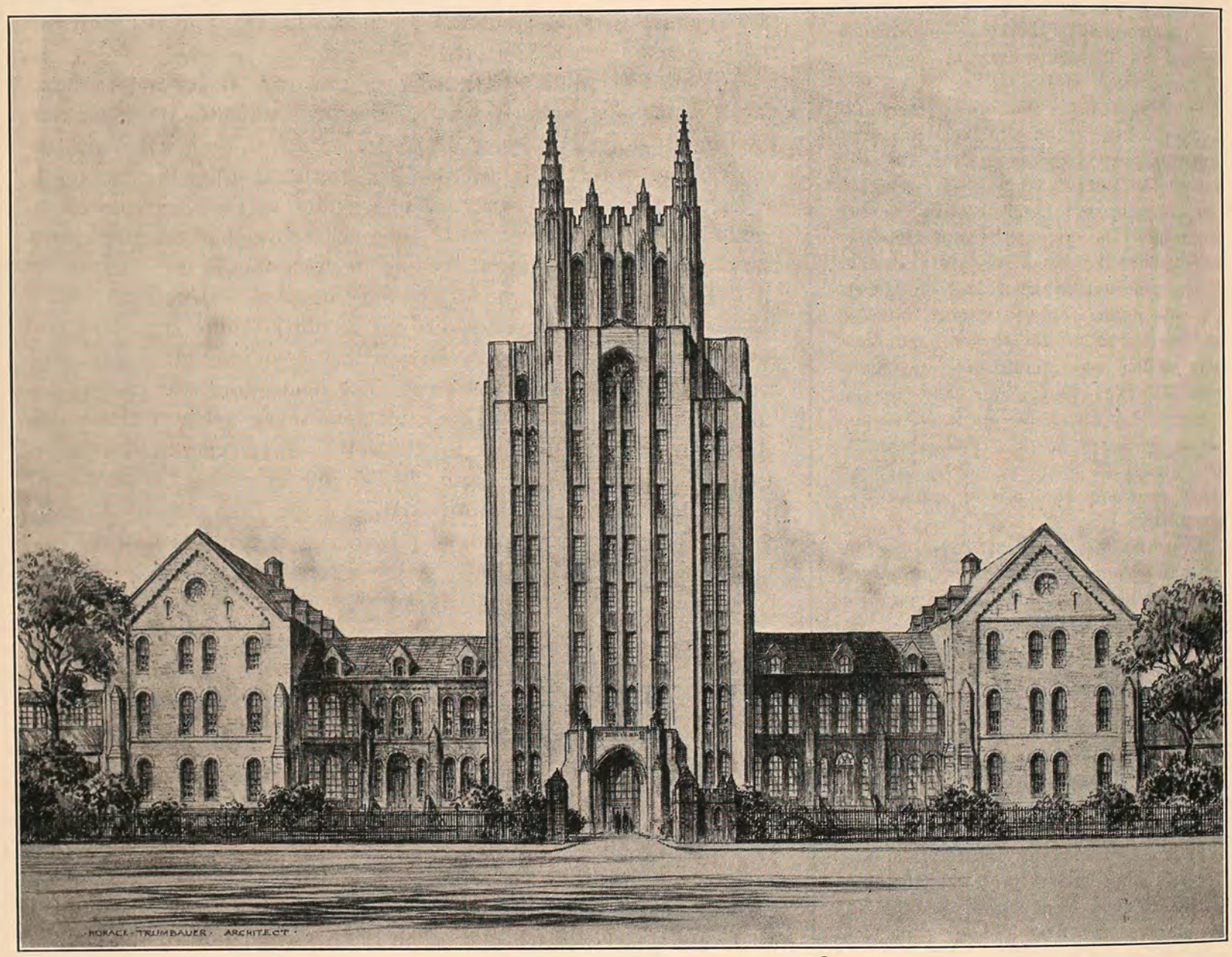
Decision to demolish the old structure was reached by the Board of Managers following the discovery of a number of cracks in the walls and the ordering of thorough inspection of the property. Upon receiving the inspection report, and at the same time recognizing the need of providing increased facilities for service to those requiring hospital treatment and care, the Board decided upon a new building of nine floors to take the place of the old four-story structure.

Through the courtesy of the architect, Mr. Horace Trumbauer, by whom the plans were drawn, the picture which accompanies this article is the architect's drawing of the Lehigh Avenue front as it will appear when the tower addition is completed. The contract for removal of the old building and the erection of the tower has been awarded to Irwin & Leighton, a prominent firm of Philadelphia contractors.

The new addition will be the third outstanding improvement made by the hospital in its aim to do a greater service, the two earlier ones having been made within a comparatively recent period. Most notable of the earlier improvements was the new Out-Patient building, which took the place of the antiquated old mission property that had served as a Dispensary for many years. The new Dispensary provides the hospital with one of the most modern and completely equipped Out-Patient Departments in the United States and will enable the hospital to care for 300,000 visits a year. The second improvement was erection of a Dormitory to house the male employes who, before the Dormitory was provided, were housed in dark, poorly ventilated rooms in the basement of the main building.

The Church News is indebted to Mr. Trumbauer for the following information relating to the new tower addition. "The new structure," Mr. Trumbauer points out, "measures 61 feet wide and projects 72 feet and will be nine stories high. On account of the generally square plan and the height necessary it was decided to design the building so that it would assume the form of a tower. The ecclesiastical associations of the hospital and the fact that the old building was of a modified Gothic type suggested Gothic as the appropriate style.

"It also seemed fitting that the building have as much of a churchly character as could be given it and still not lose its identity as a hospital. In order to give more interest to the mass of the buildings, set-backs were arranged on the eighth and ninth floors which would also serve as terraces in connection with the solarium which occurs at these floors. Brick of a color harmonizing with the present brown stone was chosen for the general exterior material. This will be trimmed with Old Gothic Limestone of a warm color so as to give it life and variety.



"The first floor will be devoted to the administration offices; second floor will contain semi-private rooms; the third floor will be used for the children's wards; the fourth and fifth floors for private rooms; the sixth, seventh and eighth floors for the maternity department; and the ninth floor for solarium and septic division of the maternity division.

"In the loft above the ninth floor will be the elevator machinery, tank house and fan room for the ventilating equipment.

"The building will be fireproof, steel frame construction. There are two high-speed elevators, a fire tower, utility rooms, diet kitchens, etc., furnished with all of the most modern equipment.

"There will also be radio service to all rooms. The basement will be devoted to the diet kitchen, record room and room for the storage of personal effects."

REV. ROBERT O. KEVIN, JR. ACCEPTS MISSOURI CALL

Rev. Robert O. Kevin, Jr., one of the younger clergy of the Diocese, assistant to the Rev. Carl E. Grammer at St. Stephen's, Phila., has resigned to accept the rectorship of Grace Church, Kirkwood, Mo., a suburb of St. Louis. Dr. Kevin, who is 33 years old, is a native of Philadelphia and graduated from the Philadelphia Divinity School in 1925 with highest honors. Following his graduation he was appointed as an Instructor in Greek at the school and served for some time, when he became Dr. Grammer's assistant. Recently the University of Pennsylvania conferred upon him the degree of Ph.D. Before entering the ministry Dr. Kevin was a newspaper reporter, and also taught in the public schools, serving as a member of the faculty of the Northeast High School and the Germantown High School. He will begin his rectorship in Missouri on April 3.

College girls in the East, the West and the South are having week-end conferences "to consider Christian service." Thirty-five girls from eleven colleges met at Windham House, New York, March 4-6; and similar groups meet at St. Margaret's House, Berkeley, California, March 18-20, and at Ruge Hall, Tallahassee, Florida (State College for Women), April 8-10. Leaders in Church work, education, social service, etc., at home and overseas, confer with the girls on various aspects of that work and preparation for it.

The pessimist wants change; the optimist usually has it.—*Selected.*

SEVEN SERVICES FOR THE PRESENTATION OF THE MISSIONARY OFFERINGS FROM THE CHURCH SCHOOLS OF THE DIOCESE

Sunday, May 8, 1932, 4 P. M.

Convocation of Chester

Church of the Redeemer, Bryn Mawr
St. John the Evangelist's Church, Lansdowne

Convocation of Germantown

St. Luke's Church, Germantown
Incarnation Mission, Morrisville

Convocation of Norristown

St. Peter's Church, Phoenixville

Convocations of North and South Philadelphia (Combined)

Holy Trinity Church, Rittenhouse Square

Convocation of West Philadelphia

Church of The Saviour, West Philadelphia

The services are arranged in convocational centers, and each school is asked to attend the service which is most accessible to it. Junior Choirs are asked to attend, assembling at 3.30 in the adjoining Parish House. Offerings should be sent, as heretofore, as soon after Easter as possible, to the Treasurer of the Diocese, Mr. A. V. Morton, Church House.

The service as arranged by the Department of Religious Education is an adaptation of "The Christ-Child Talents" used at the General Convention with striking effect.

The four sections of the service are: "Up to the House of God" (a devotional approach to service); "Our Talents" (the dedication of our talents); "Our Offerings" (the presentation of the offerings by various groups); "The Cry of Need" (the distribution of the offerings to meet the needs of the fields for which the offerings are made). There will be no addresses. The service will last about one hour.

CHURCH SCHOOL LEADERS' CONFERENCE

The second Conference for Church School Leaders will take place on Thursday, April 14, 1932, from 4 to 5.30 P. M., in Room 30, in the Church House.

The first conference, held in January, filled Room 30 and the adjoining room, and many were standing in the hall. Great interest was shown, and, at the request of many, frequent conferences are being planned by the Commission on Church Schools for the consideration of questions, most of them asked by leaders.

At the April meeting two such problems will be discussed: "The Problem of the Church School Worship Service" and "Making the Best Use of Available Equipment." All interested in the Church Schools are invited.

DR. WASHBURN PREACHES AT RUSSIAN SERVICE

On Sunday, March 13, an unusually significant service of Orthodox Eastern peoples was held in St. Nicholas Russian Church, on North Seventh Street. It was a celebration of the Divine Liturgy on the last Sunday before their Lenten season. A great congregation of three races, Roumanians, Serbians and Russians filled the sacred edifice, and at 12.30 the Rev. Dr. Washburn, of Christ Church, preached to them on the Gospel for the day, John 10:16: "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock and one shepherd."

True wisdom lies in gathering the precious things out of each day as it goes by.—*Emily S. Bouton.*

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BISHOP TAITT'S SECOND YEAR

Having succeeded Bishop Garland on March 1, 1931, Bishop Taitt is now entering his second year as Bishop of the Diocese of Pennsylvania. The faith of his friends who chose him for this high office has been fully justified by the success with which he has conducted the affairs of the Diocese in one of the most critical periods of its history. Elected as Coadjutor at a time when the Church was riding on the crest of the wave of prosperity, he has been forced to exercise his jurisdiction during the darkest days of the worst depression in the history of the nation, when the Diocese has been crippled and handicapped by the poverty of some of the parishes and the reduced income of all the rest.

And since we often require that our Bishops descend from the lofty plane of spiritual leaders to the level of financial-campaign directors, his task has been immeasurably harder than any one could have foretold in 1929. Determined to hold to his ideal of the office of Bishop as chief shepherd of the flock of Christ, he has not yielded to the temptation to put money-raising first, nor has he neglected it, but has tried to do justice both to the pastoral and to the executive work of his office. The result, of course, has been that the burden upon him has been twice-doubled, and it is fair to say that no Bishop of any other Diocese has ever carried on more successfully, or more cheerfully, under such trying conditions. Bishop Taitt is blessed with a happy and buoyant spirit, the fruit of a living faith that inspires him to do his best and then leave results to God. Otherwise he could never have passed through the difficult days that fortunately are now behind us.

He faces the future with confidence, eager and unafraid. But he needs the united support of the clergy and laity of the Diocese, and especially of those who by reason of their prominence are in a position to render the most effective assistance in furthering his plans. Just at present when a special effort is being made to balance the budget of the Diocese and to send relief to the National Council, which is facing such a large deficit and threatened with the necessity of abandoning some of the missionary work of the Church, every loyal Churchman should not only support the Bishop's plans but, as far as possible, relieve him of the details of raising the sum that is required. Knowing the past, we have full confidence that they will.

THE NEW BIBLE

Since the publication of what is called the "Chicago Bible" last fall many unfortunate people, who, like Will Rogers, only know what they read in the newspapers, have been talking about "the New Bible"; and some aged and devout Church people are worried for fear their "old" Bible is in danger of being superseded by some new and strange volume.

We hasten to reassure them by announcing that what the newspapers, who usually report religious matters less accurately than any other news, call a "New Bible" is not a New Bible at all, but only a new translation of the old Bible from the original tongues. It is true that some idle dreamer in the *New York Churchman,* who is preparing for what will happen in the year 5000 A. D., predicts that by that time there will be an absolutely different sort of Bible; but, as our readers will be looking down from the battlements of heaven, like Rosetti's "Blessed Damosel," by that time—we hope—his dreams hardly need concern them yet.

There are several new translations in use at present, the most popular of which are Weymouth's, Moffat's, and the so-called "Chicago Bible," which is largely the work of Smith and Goodspeed. These translations should be welcomed by every one who is interested in Biblical study, because they have made use of many important linguistic discoveries, and some new sources that were not available to the translators of our familiar King James' Version, the "old Bible" read in the Churches. They are therefore usually more accurate, and are especially helpful in giving one who reads a whole book such as an Epistle of St. Paul through at a sitting a much clearer idea of its meaning than could be gained from reading the old version several times.

But in one vital respect they are far below the Old and the Revised Versions that there is not the remotest danger of them driving their predecessors from the seats of honor.

They lack the high literary quality of the familiar King James' Bible; their style is often stiff, graceless, and lacking in the dignity of great religious literature. Put side by side the old version of the Sermon on the Mount and any new translation such as Moffat's, and every reader will notice the contrast between the

music of the old version and the cacophony of the new. How much more stately and beautiful is, "Consider the lilies of the field how they grow," than Moffat's blunt and unmusical, "Look how the lilies of the field grow!" And how much better for Americans is the old familiar designation of Our Lord as "the Carpenter of Nazareth" than his translation "the joiner of Nazareth!" What mirth-provoking associations that word "joiner" has in this land of "Lions," "Elks," "Moose," "Kiwanians," "Rotarians," and diverse other lodge-men! Worst of all is the new translation of our Lord's gentle and tender dismissal of the woman taken in adultery in the eighth chapter of the Gospel of St. John. To change "Go and sin no more" into the Irish idiom, "Be off with you," is cruel and inhuman treatment of the English language, as well as a failure to express the tender emotion of the Master who uttered it.

But though we do not believe the new translations will supersede the old because they have not the survival value of classic English, we do hope people will buy and read them for their accuracy in conveying the thought of the ancient writers, even though they sometimes offend with their colloquial modernity.

GATHERING NEWS

Interesting as it is, this paper could be made more so if the parishes would send to the Church House some account of happenings that might be of general interest to the people of the Diocese. THE CHURCH NEWS has no reporters traveling around seeking news, and depends largely upon rectors of parishes and heads of organizations to supply it with items of interest for its columns.

We prefer that this news be recent: that Christmas festivities, for example, be reported earlier than March. Indeed the best news is *what is going to happen* rather than what is already past history. This is a good way to "let your light so shine before men that they may see your good works."

Be sure other readers of the paper will be interested in what you are doing, and will be helped by it. Many a leader of a Girls' Friendly Society, or a president of a Young People's Fellowship has gained valuable suggestions by reading in THE CHURCH NEWS what their contemporaries in other parishes are doing. And do not be too modest about making your plans and efforts known. We assure you that the injunction "not to let your left hand know what your right hand is doing" does not apply to THE CHURCH NEWS. Send us news!

Our ideal for THE CHURCH NEWS is to make it such a complete record of events in the Diocese that some 40th century archeologist, the Dr. Montgomery or Dr. Barton of that day, digging in the rubbish heaps on the site of the Church House, will not only uncover a few rusty lip-sticks, a perfectly preserved powder-puff, a set of chess men, and a few typewriter-keys, but also a pile of mouldy, but readable copies of THE CHURCH NEWS, from which he can write a thrilling and complete history of Church life and customs in the ancient Diocese of Pennsylvania in the early part of the 20th century. Send in the news!

Further Progress of Proposed Law Requiring the Establishment of Unemployment Reserves

By REYNOLDS D. BROWN

It will be remembered that the Social Service Department of the Executive Council of this Diocese last spring passed resolutions approving the submission to the General Convention in November of a resolution urging the requirement by law of unemployment reserves. The following resolution adopted by the Department of Christian Social Service of the National Council shows the further progress of the matter:

"RESOLVED, That the Department of Christian Social Service recommends to the National Council the adoption of the following:

Whereas, The General Convention, meeting in Denver, unanimously adopted a resolution on unemployment relief urging all Church members to co-operate actively with local agencies, and

Whereas, The Committee of 21 appointed by the General Convention to consider national and world problems embodied in their report on industrial dislocation that it is becoming increasingly evident that some method must be found to provide security for workers in industry as a permanent preventative for unemployment and

Whereas, The Committee of 21 affirmed that in the matter of unemployment reserves it may be necessary to follow a course of legal compulsion if voluntary unemployment insurance is not provided, and

Whereas, Seventy per cent of the total amount raised to meet the present unemployment crisis has come from public funds, which the taxpayer ultimately must pay, therefore

BE IT RESOLVED, That the National Council goes on record as emphatically endorsing the principle of unemployment reserves and urges that where such reserves are not voluntary the necessary legislation be enacted to make compulsory the establishment of such reserves, and

FURTHERMORE, That the Council requests the Department of Christian Social Service to provide for clergy and laity such data as shall enable them to give intelligent and sympathetic consideration to this project."

This resolution, which was subsequently adopted by the National Council, recites that the Committee of 21 appointed by the General Convention in their report on industrial dislocation affirmed "that in the matter of unemployment reserves it may be necessary to follow a course of legal compulsion if voluntary unemployment insurance is not provided." It also refers to the interesting fact that "70 per cent of the total amount raised to meet the present unemployment crisis has come from public funds which the taxpayer must ultimately pay."

In spite, therefore, of the fact that large sums of money have been voluntarily raised by subscription in various parts of the country, the sad fact remains that much the greater part of the sums needed for unemployment relief will have to be raised by public funds and this of course means that ultimately they must be paid for by some form of taxation. The hope of meeting such needs by voluntary subscription has therefore largely disappeared, and the alternative has become quite clear. As to the larger sums which are not raised by private contributions, is it better that they shall be raised by taxation, or that they shall be met as far as possible by the various industries where the unemployment exists? The principle of compulsory unemployment insurance favors the latter view. It does not undertake to say that all necessary funds can be secured in this way, but it does undertake to say that the public ought not to be called upon until the various industries have by reasonable foresight cared for their own employes as for as possible It is an interesting fact that Wisconsin has recently passed a law providing for such compulsory unemployment reserves by various industries and that a similar law is now being vigorously agitated in the State of New York, having met with the hearty endorsement of the Governor. It seems not unlikely that the principle for which our Diocese and the General Convention have been working for the last year may soon be generally adopted as at least a step in the solution of unemployment problems.

Twelfth Episcopal Social Work Conference Meets Here Next Month

The Twelfth Episcopal Social Work Conference will be held in Philadelphia May 13-17, 1932, during the meetings of the National Conference on Social Work. All sessions will be held at Hotel Pennsylvania, Thirty-eighth and Chestnut Streets unless otherwise noted.

It is hoped that church people interested in social work will attend one or more of these sessions. The speakers are nationally known in their several fields of work and it is an opportunity of which Philadelphians should take advantage. Reservations can be made at Registration Headquarters.

Officers of the Conference are: President, Rev. C. Rankin Barnes, New York; First Vice-President, Miss Mary S. Brisley, New York; Second Vice-President, George R. Bedinger, Phila.; Secretary, Rev. Percy R. Stockman, Phila.

Program of the Conference

Friday, May 13.

2.00 P. M. Registration.

3.00 P. M. "Co-operation of the Woman's Auxiliary in a Diocesan Social Service Program." Miss Annie Swan, Social Service Chairman, Woman's Auxiliary, Diocese of Pittsburgh.

4.30 P. M. "Can the Parish Visitor Utilize the Social Case Work Approach?" Mrs. William M. Sharp, Church Training School, Phila.

8.00 P. M. Service of Preparation, at St. James' Church.

Saturday, May 14.

8.00 A. M. Annual Corporate Communion, St. James' Church; Celebrant, Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania.

8.45 A. M. Annual Breakfast, St. James' Parish House.

9.30 A. M. Buses leave for inspection trip of Episcopal social agencies. St. John's House, Church Boys' Club. 12.30 P. M. Lunch at Church Farm School. Seamen's Church Institute. St. Martha's House.

7.00 P. M. Annual Dinner. Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop, of New York, presiding. Theme: "Expanding Programs of Church Social Service." "For the Department of Christian Social Service," Rev. C. Rankin Barnes, Executive Secretary, Department of Christian Social Service, National Council. "For the Diocesan Social Service Commission," Rev. Floyd Van Keuren, D.D., Executive Secretary, Social Service Commission, Diocese of New York. "For the Parish Social Service Committee," Rev. Almon R. Pepper, Executive Secretary, Social Service Department, Diocese of Ohio.

Sunday, May 15.

11.00 A. M. Sermons on "The Church and Social Service" in various parishes of the city.

Monday, May 16.

1.00 P. M. Luncheon with the Girls' Friendly Society. Miss Margaret C. Maule, Social Service Chairman, Girls' Friendly Society, U. S. A., presiding. "The Girl in a Machine Age," Miss Mary Van Kleeck, Director, Department of Industrial Studies, Russell Sage Foundation.

Discussion

3.00 P. M. "How Can the Family Relations Institute Prepare Clergy for Dealing with Family Problems?" Ven. Joseph T. Ware, Executive Secretary for Social Service, Diocese of Southern Ohio. *Discussant,* Miss Mary S. Brisley, Executive Secretary, National Council Church Mission of Help.

6.00 P. M. Informal Dinner. "A Fresh Evaluation of Chaplaincies in Public Institutions," William H. Jefferys, M.D., Superintendent, Philadelphia City Mission. *Discussant,* Rev. Walter K. Morley, Jr., Director, Social Service Mission of Milwaukee County.

Tuesday, May 17.

1.00 P. M. Luncheon with the Church Mission of Help. "The Church and Individual Security," Miss Bertha Reynolds, Associate Director, Smith College School of Social Work.

3.00 P. M. Joint Session with the Church Conference of Social Work, Friends' Meeting House, 20 South 12th Street. "The Church and Industry," Spencer Miller, Jr., Consultant on Industrial Relations, Department of Christian Social Service, National Council. "The Church and Social Planning," Sumner H. Slichter, Professor of Business Economics, Graduate School of Business Administration, Harvard University.

From Monday, May 16, to Saturday, May 21, there will be a daily celebration of the Holy Communion at the Church of The Saviour, 38th Street above Chestnut, at 7.30 A. M. The National Conference of Social Work will open Sunday evening, May 15, at 8.30.

In commenting on the above program Hon. Clinton Rogers Woodruff, Chairman of the Diocesan Department of Christian Social Service, said:

"When the late Dean Lathrop assumed the Secretaryship of the National Department of Christian Social Service he conceived the idea that it would be highly helpful if the Episcopal Social Workers could be brought together in connection with the National Conferences on Social Work. He accordingly arranged for such a conference and one has been held every year with increasing benefit to the Church and the workers.

"The Rev. C. Rankin Barnes, the present Secretary of the National Department and successor to Dean Lathrop, has arranged the most attractive program which is given above.

"It will be noted that the program is of interest both to the professional and to the volunteer worker."

Anyone besides delegates interested to attend any particular luncheon or dinner can make reservations in advance by applying to Mr. George R. Bedinger, Secretary of the Diocesan Department of Christian Social Service, 311 South Juniper Street, or the Rev. Percy R. Stockman, Secretary of the National Conference, 211 Walnut Street.

Bishop Taitt to Consecrate Memorial Church of St. George, Haverford Township, Monday, April 4

For photographic views see pages 308 and 309.

An outstanding event in the Diocese this month will be the Consecration of the new Nevil Memorial Church of St. George at Darby Road and Ardmore Avenue, in Haverford Township, the gift of the late George W. Nevil as a memorial to his parents. The Bishop of the Diocese will officiate at the Consecration Service on Monday morning, April 4, at 10.30 o'clock. The Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore, will be the preacher. It is the Bishop's hope there will be a large attendance of the clergy and laity of the Diocese at the service.

In acquiring the notable gift, which was formally transferred to the Diocese last month, the Diocese comes into possession of what is probably one of the most handsome churches to be found anywhere in the United States, together with an equally handsome Rectory and Parish House. All the buildings are completely equipped; everything of a permanent nature being provided. The architects are Frank R. Watson, Edkins and Thompson, and the A. Raymond Raff Company were the builders.

Through the kindness of the architects THE CHURCH NEWS is able to furnish its readers with a description of the group of buildings, and also to present on pages 308 and 309 of this issue some photographic views of the several units. Construction of the group of buildings was started by Mr. Nevil, who personally selected the architects and the builder. Mr. Nevil, a life-long resident of Philadelphia and vicinity, died last fall at his suburban home, Tawbridge Road and College Avenue, before the completion of the group. It had been his desire to perpetuate the memory of his parents in a monument of enduring beauty and usefulness in the neighborhood of his suburban home. He decided that it should be an Episcopal Church, and through Mr. A. Raymond Raff, who was a life-long friend, his desire was communicated to the late Bishop of the Diocese, the Rt. Rev. Thomas J. Garland.

The site selected consists of a plot of ground bounded on the north by Ardmore Avenue, on the east by Darby Road, on the south by Wooten Lane and on the west by Sulgrave Road. The ground covers approximately one and one-third acres. It is a commanding site, lying as it does on the highest ground in the district, and is surrounded by several large estates, overlooking the beautiful grounds of the Merion Country Club. The Tower of the Church is visible for miles in many directions.

The buildings surround a quadrangle bounded on the north by the Church. with longitudinal axis lying almost due east and west; on the west by the Rectory; on the east by the Parish House; leaving the quadrangle open to the south; thus affording most favorable exposure to the respective units of the group.

In the main entrance to the Church, which is through the tower, the following inscription appears on the east wall:

NEVIL MEMORIAL CHURCH OF ST. GEORGE
ERECTED BY GEORGE WASHINGTON NEVIL
TO THE GLORY OF GOD
IN LOVING MEMORY OF HIS PARENTS,
JOSEPH AND AMELIA NEVIL
1931

The Church consists of Nave of ten 12-ft. bays, giving a total interior length of 120 ft., the width being 27 ft. from center to center of columns; a clear width of 25 ft. and height of 42 ft. to the crown of the vaulted ceiling. The south aisle 6 ft. in width from center of column (5 ft. in clear), the north aisle being developed into Baptistry and Chapel 12 ft. in clear—entered also from tower. Total interior width 45 ft.

The Nave is unbroken—except by Rood Beam and Choir Screen, the three easternmost bays being used for Choir and Sanctuary. The Chapel Sanctuary and a working Sacristy are in a shallow transept visible only on the north facade, which also provides commodious organ chambers over.

The western entrance to the Nave is through a S. W. Porch, which also communicates with the Rectory by a Cloister.

The tower is 88 ft. in height. The upper staging provides a belfry. An entrance from Darby Road gives access to the Parish House, and also to the east end of the Church.

The Parish House consists of the following units: The Clergy's Sacristy and Choir Rooms; Main Church School and Class Rooms on main floor. A commodious basement provides amusement hall with large kitchen, locker room, boiler and blower rooms.

The Rectory contains family drawing room, dining room, kitchen, pantry, Rector's study and office approached by separate entrance through cloister; laundry and garage in basement. The second floor contains family and guest bed rooms and baths, also servants' bed room and bath.

The architectural style chosen is a free treatment of Gothic, the English influence being possibly the strongest. The materials used are local stone, with Bedford Indiana Limestone trimmings throughout, including the entire interior of the Church.

Appointments

The buildings are completely equipped with everything of a permanent nature provided.

The High Altar and Reredos are of Indiana Limestone, rich in detail and sculpture. The Reredos carries three figures: Our Lord, St. Peter, and St. Paul. The Chapel Altar is of rose Tavernel Marble, with Triptych Reredos in oak, the subject of the central panel being St. George. The Baptismal Font is of Indiana Limestone.

The Chime consists of eleven bells, played from a clavier in the Tower, and from a manual beside the organ console in the Choir.

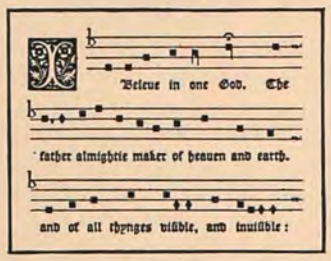
The organ is a three manual instrument, and is advantageously placed in chambers described above. The organ screens are of oak; are rich in detail, and occupy two bays of the Clerestory on the north side of the Choir. The console, which has three manuals and pedals, and is of the latest improved Austin type, is placed on the south side of the Choir, and beside it the Chime manual, affording the organist the command of the tower chime from the console.

The organ has a total of 41 stops and contains 2397 pipes. These pipes are either of wood or metal and vary in speaking length from ½" to 16'0", and in diameter from ¼" to 16". Various compositions of metal and wood were used, best suited to the particular tone desired. The voicing has been developed so that the individual registers are splendid examples of their types, while the whole blends into a magnificent ensemble. Great pains were taken in adapting the instrument to the particular requirements of the Church; position, space, accoustics, scale and material of the pipes were carefully studied, resulting in a most successful installation.

The pews, choir stalls and screens, and sanctuary rails are of oak, as is all interior wood work, a Rood Beam dividing the Choir from the Nave.

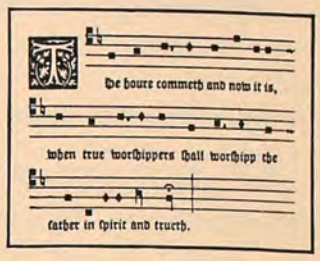
The woodwork was executed under the personal direction of Mr. Raff, who gave especial attention to the selection of the materials used, and the method of fabrication, permitting nothing but the best to be employed in this work. An

(*Continued on page 318*)



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Choral Service

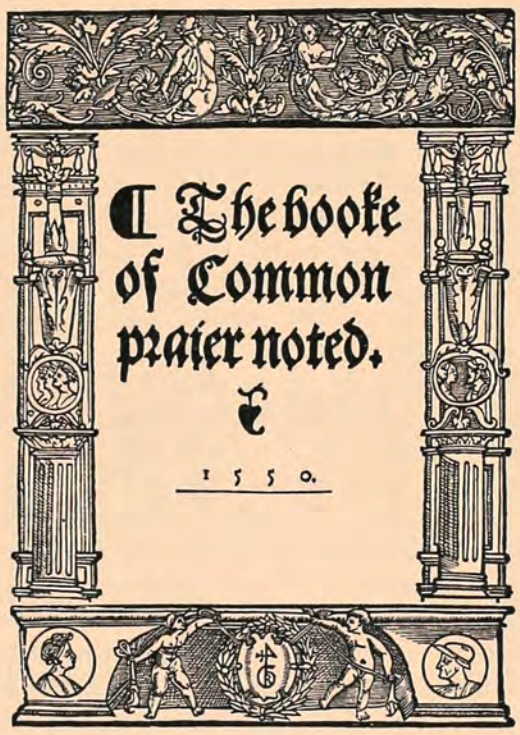
Dr. G. Edward Stubbs has pointed out[1] that Trinity Church, New York, led the way to vested choirs and good church music in this country, and that interest in these things developed chiefly after the year 1886. Fixing such a recent date as the starting point of any real development makes us seem very young in musical matters. Not long before this time, the church choir was usually a quartette, and the music these singers performed, as well as their method of performance, suggested the opera rather than a church service.

When, in 1866, William Staunton published "The Book of Common Praise," a collection of music adapted to the Book of Common Prayer, he urged upon the Episcopal Church a more general use of the Choral Service. But his suggestion met with much disapproval. C. M. Butler the next year denounced Dr. Staunton's position as being contrary to the laws of our Church, as well as to those of the Church of England. In his "Ritualism of Law," Dr. Butler goes to great lengths to prove that the Choral service, while sanctioned for use in Collegiate Chapels and Cathedrals, was always unlawful in English Parochial use. This view has never entirely died out, despite the denials of many authorities.

There is much reason to believe that not only was the Choral service sanctioned by Royal decree in the early days of the English Reformation, but that such was the customary way of conducting divine service in parish Churches, in post-Reformation days, as well as in Collegiate Chapels and Cathedrals. Dr. Jebb, the eminent authority on the Choral service, stated[2] that "there is no law whatever of the Church which forbids any portion, or the whole, of the Cathedral mode to be adopted in any Church."

The practice of intoning, chanting, and singing so-called "settings" was brought to an end in England by the Great Rebellion. In fact, all music in Churches was then denounced as "useless and hurtful." After having flourished for nearly a century—from 1550 to 1642—the Choral service and every vestige of music were banned from Churches by the Puritans. For at least fourteen years no choir sang in Cathedrals or parish Churches.

Then came the Restoration, and with it the reorganization of choirs. But much damage had been done by the interruption. The chain of tradition had



Title page of Merbecke's musical setting of the first Prayer-book of Edward VI

been broken, and the ancient manner of performing the Choral service had been lost sight of. The copies of the music had been, in most places, destroyed. Naturally, the attention of choirs followed the new lines of musical development that were being furthered by foreign influence. The king sent his most promising chorister[3] to France to study church music there, and to bring back Continental ideas. Handel settled down upon musical England, and ruled the tastes of the day with an unchallenged tyranny. Another choir-boy[4] of the Chapel Royal went to Italy, and then to Vienna to study at the feet of Mozart, bringing back to England ideas that contributed to the greater elaboration of church music. Meanwhile, the simple, dignified Choral service that had been heard in the days of Cranmer was being much neglected.

It required the readjustments effected by the Oxford Movement in the 19th century to restore to the Choral service its proper recognition. And, of course, America did not at once feel the effects of these readjustments. Antipathy against a custom that has not been fully appreciated has kept the Choral service out of many of our Churches; and where it has been introduced, its success has been hampered by the dependence choirs have placed upon incorrect and poorly arranged editions.

Cranmer, himself, arranged the musical setting of the Litany in 1544. The first Prayer-book of Edward VI was published in 1549, and the next year John Merbecke, an organist of St. George's Chapel, Windsor, set to music "so muche of the Order of Common prayer as is to be song in Churches," calling his work "The booke of Common praier noted." (It is from a facsimile of this book that we reproduce two fragments, in miniature, at the head of these pages.) Merbecke did not invent most of his tunes, but adapted them from traditional Church melodies.

There followed in Merbecke's footsteps many composers, each adapting old melodies or composing new ones. Jebb collected as many as he could of these Choral services and published them in two volumes folio.[5] The Merbecke setting of some portions of the Choral service is still sung in many Churches. His arrangement of the Versicles and Responses in Morning and Evening Prayer is popularly called the *ferial* setting, and is often sung with accompanying harmonies that were added by Stainer a generation ago. A setting harmonized for four voices by Thomas Tallis, a contemporary of Merbecke, is also in general use today, and is called the *festal* setting. When this Tallis setting is sung, the congregation should sing the *tenor* part, not the soprano.[6] Tallis here employed a mode of writing

[1] In an article contributed to "A Manual of English Church Music", edited by Gardner and Nicholson, S.P.C.K. 1923.

[2] Jebb: "The Choral Service of the United Church of England and Ireland", London, 1843.

[3] Pelham Humphrey.

[4] Thomas Attwood.

[5] "The Choral Responses and Litanies of the United Church of England and Ireland", 1847-57.

[6] Tallis took liberties with the traditional melodies, and, furthermore, has not carried out the Faburden method consistently. A rule, therefore, to cover congregational participation, is impossible. The original Tallis setting was in five-part harmony.

called Faburden, in which the melody is assigned to the tenor. For the congregation to sing the soprano, while only a few choir members carry the tenor melody, is to give prominence to a part of the music that should be merely decorative. It is a question whether this setting is suitable for congregational use at all. The composer probably did not intend that even the tenor melody should receive special emphasis.

The Joint Commission on Church Music has published, in pamphlet form, the choir and congregational music for Morning and Evening Prayer, the Litany, and the Holy Communion. The publication is called "The Choral Service" (Choir and Congregational Edition), and may be procured from the H. W. Gray Co., New York, for 25 cents a copy.

St. Dunstan's Choir School

By Canon Walter Williams

[The Rev. Walter Williams, rector of St. Dunstan's Choir School, Providence, R. I., during a recent visit to Philadelphia, made several addresses on subjects pertaining to the improvement of Church music. He is convinced that an important step in this direction is the provision of means for the better training of choirmasters. Canon Williams, himself, is a thoroughly trained and experienced choirmaster, and is peculiarly well fitted to speak of the musical needs of the Church. The following article is, by request, concerned with his Choir School—an institution that is destined to have a far-reaching influence on church music in America.]

The establishment of St. Dunstan's College, and of the Choir School of St. Dunstan's College was the thoughtful response to what seemed to be an urgent need in our Church.

This necessity has been felt in many quarters and for many reasons. For many years we have had no guiding ideals of church music, and little thought has been given to the problem. For instance, the inadequacy of the musical instruction given in our seminaries to the future clergy of the Church has been notorious, especially since the Canons of the Church, and rightly, place the responsibility for the music of our services on the clergy. The fault of the seminaries has not been primarily one of poor instructors, but of a lack of ideals and a misconception of the role of music, and is the fault of those responsible for the organization of the curriculum.

Nor have we in this country, from the point of view of the musician, the advantages that accrue to England from their long-established choir-schools and Cathedral organizations. It is a commonplace that most of the great church musicians of England are great in ability and knowledge because of their comprehensive background and thorough training, almost from infancy, in the music of the Church and its purposes.

The greatest stumbling-block of the present day, the lay people, have had their viewpoint formed by the inadequacy of the average church musician, to whom his profession is often an avocation, and the indifference of the clergy. Hence they have formed quite erroneous opinions as to the role and function of music in worship. Continued questions from clergy, musicians, and lay people, especially at summer conferences, indicated the urgent need for some institution which should be to the problem of music in the worship of the church what the College of Preachers in Washington is to the problem of preaching and instruction.

In the musico-ecclesiastical sphere two valuable precedents and examples in history can be found, the Schola Cantorum of Gregory the Great in Rome, and the administration by Bach of the music of the Thomaskirche and Nicholaskirche in Leipzig.

Nothing could have been more practical and utilitarian than the Roman Schola Cantorum. It was founded with the purpose of providing music for the various Roman basilicas, and hence was, in our terminology, a choir school, with academic teachers and music masters. It was also founded to set a norm of high standards for the local Roman Church, which might also set an example for the rest of Western Christendom. There being no printing presses at this time, a corps of copyists soon became associated with the Schola, and in a short space these copyists were furnishing musical books for the whole of Western Europe. Demands shortly came to Rome for expert singers who could establish the practices and standards of Rome in other European centers, and the Schola became a College.

In Leipzig Bach had to train choirs to furnish music at two churches, through the Choir School of the Thomaskirche. His establishment of a centralized training school, and sacred concerts and music of the highest order are a good indication of what might be done in modern days by an efficient centralized training school.

With these two precedents in mind, it was decided to form the organization we had in mind on a similar practical basis, with a choir school as its first and fundamental unit. Four parishes in the city have co-operated with the College in putting their musical programs entirely in the hands of the College—St. Stephen's, the Cathedral of St. John, St. Martin's, and St. Mary's, East Providence.

Boy choirs trained in the choir school are already singing in the first two, and one is to be installed at St. Martin's as soon as enough boys are ready. The last parish provides the College with a volunteer choir for experimental purposes. This automatically involves a staff of four musicians, all of whom have teaching duties both in the Choir School and at the College. No pains have been spared to make the choir school an outstanding school academically as well as musically. The number of boys admitted per grade is limited to twenty; the platoon system is used as low as the fourth grade; specialized teachers are used throughout the school, *i. e.*, no teacher is responsible for more than one subject, and he or she carries that subject straight through all the grades of the school. The curriculum is conservative, in that most vocational guidance subjects are completely omitted, and the school work aims rather to develop the power of thought and reason than the mere acquisition of so many facts. The musical department of the school includes not only the daily rehearsal and a time for voice training but also training in solfeggio, elementary theory, elementary harmony, and appreciation—the aim being to make the boys musicians as well as singers.

Thanks to the generosity of the parishes in unreservedly co-operating with the College, it is possible to do programs of really great worth, in the endeavor to set standards of achievement, a proof that much music not only can be done, but that it has the desired effect and place in the worship of the church that its proponents claim for it.

To this is to be added next fall a series of twenty-four concerts throughout the year, some with combined choirs, some with single choirs, some organ recitals, and some organ with soloists, voice, violin, and others. This series looks forward to the establishment of a musical festival. It is to be expected that some few of the boys will determine to make the profession of the

church musician their life work, and certain it is that from such recruits we will in the future obtain the best material for the church's purposes.

The college, for the present, is limiting itself to only a few students, those to be taken more or less on the basis of apprenticeship. Their work will comprehend studies in the Bible, liturgics and ceremoniale, and such other ecclesiastical knowledge as it is necessary for them to have. The Church has been cursed on many occasions by musicians who are not devout churchmen, and it is hoped that students may learn here to practice their religion, and in such fashion that they become preachers of religion through music. In addition they receive practical training in choir administration, voice culture, choir rehearsing, program making, theory, organ playing, history of church music. For their purely academic work they are sent into courses at Brown University or put into seminar work with properly qualified teachers in the Choir School, all of whom are university graduates. No other school in the country can offer such intensive laboratory training for this profession.

But the functions of the College must be wider than this. It is useless to preach the cause of good church music, when much of it is unavailable for practical worship use. To this end the College has undertaken to publish a series through the E. C. Schirmer Music Company, and will, in the future, issue pamphlets on various subjects, and, through the mimeograph, arrangements for choirs of all sorts, especially the smaller ones. The college furthermore stands ready to be of assistance to any small parish desiring to consult it about musical matters, without charge. It is our desire to preach and forward the real understanding of music as a factor in the worship of God.

LIST OF ANTHEMS

Following the plan begun last month, we submit some suggestions of simple anthems. We base our selection upon the teaching of the day, as found in the Collect, Gospel and Epistle.

Trinity Sunday

"God Omnipotent Reigneth" (Year Book Press, London), Charles Wood.

"Praise God in His Holiness" (Curwen), Geoffrey Shaw.

These two anthems are short, easy, and written in vigorous style. The first makes use of the words of Psalm 93, paraphrased by the Rev. G. R. Woodward. Dr. Woodward is the editor of "Songs of Syon," an unusual hymn-book that enjoys great prestige in England. Dr. Charles Wood, the late Professor of Music at Cambridge, is one of the most important Church composers England has produced. The last two pages of this anthem are written in contrapuntal style, but the composer has indicated that they may also be sung in unison, thus making the anthem available for a small choir. The organ accompaniment must be well played or the anthem will not prove satisfying.

The second of these anthems uses the words of Psalm 150. Geoffrey Shaw is an idealist. His music is sturdy and dignified. This anthem is written for 1st and 2nd sopranos, and men's voices (in unison). Much of the anthem is in unison, and here again the organ part is a very important factor.

First Sunday after Trinity

"Beloved, let us love one another" (from the anthem, "And all the people saw"), John Stainer.

This duet may be sung by two high voices, or by a chorus of boys, divided into 1st and 2nd sopranos. It should be thoroughly practiced, if sung as a chorus, for it presents some pitfalls.

Second Sunday after Trinity

"Great peace have they" (H. W. Gray), D. S. Smith.

This anthem may be sung either with or without accompaniment. The series of "Amens" at the end may be omitted, a suitable rallentando on "law" giving a feeling of conclusion.

Confirmation Appointments for April, May and June

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

April 3.—I Sunday after Easter.
A.M.—Ardmore, St. Mary.
P. M.—West Chester, Ascension.
Evg.—Aronomink, Holy Comforter.

April 8.—Friday.
Evg.—Prospect Park, St. James.

April 10.—II Sunday after Easter.
A. M.—Phila., All Saints, Moyamensing.
P. M.—Springfield, Redeemer.
Evg.—Phila., St. Stephen, Wissahickon.

April 13.—Wednesday.
Evg.—Highland Park, Holy Sacrament.

April 15.—Friday.
Evg.—Collingdale, Trinity

April 17.—III Sunday after Easter.
A. M.—Cynwyd, St. John.
P. M.—Bala, St. Asaph.
Evg.—St. Andrew, West Manayunk.

April 20.—Wednesday.
Evg.—Bristol, St. James.

April 22.—Friday.
Evg.—Drexel Hill, Incarnation.

April 24.—IV Sunday after Easter.
A.M.—Swarthmore, Trinity.
P. M.—Paoli, Good Samaritan.
Evg.—Yeadon, St. Michael.

April 28.—Thursday.
Evg.—Morton, Atonement.

April 29.—Friday.
Evg.—Gulph Mills, Trinity.

May 1.—V Sunday after Easter.
A. M.—Wynnewood, All Saints.
P. M. Gladwyn, St. Joseph.
Evg.—Eddystone, St. Luke.

May 5.—Ascension Day.
Evg.—Phila., St. Alban, Olney.

May 6.—Friday.
Evg.—Marcus Hook, St. Martin.

May 8.—Sunday after Ascension Day.
A. M.—Radnor, St. David.
Evg.—Lansowne, St. John.

May 11.—Wednesday.
Evg.—Willow Grove, St. Anne.

May 12.—Thursday.
A. M.—Washington Memorial Chapel, Valley Forge.

May 13.—Friday.
Evg.—Phila., St. Christopher.

May 15.—Whitsunday.
A. M.—Radnor, St. Martin.
P. M.—Kelton, St. John.
Evg.—Kennett Square, Advent.

May 20.—Friday.
Evg.—Phila., Holy Redeemer.

May 22.—Trinity Sunday.
A. M.—Elkins Park, St. Paul.
P. M.—Phila., St. Mary, Annunciation.
Evg.—Phila., St. John the Evangelist.

May 25.—Wednesday.
Evg.—Morrisville, Incarnation.

May 29.—I Sunday after Trinity.
A. M.—West Whiteland, St. Paul.
Evg.—Downingtown, St. James.

June 1.—Wednesday.
Evg.—Rockdale, Calvary.

June 3.—Friday.
Evg.—Hatboro, Advent.

June 5.—II Sunday after Trinity.
A. M.—Media, Christ.
P. M.—Sleighton Farm.
Evg.—Phila., Messiah, Port Richmond.

June 19.—IV Sunday after Trinity.
A. M.—Coatesville, Trinity.
P. M.—Parkesburg, Ascension.
Evg.—Coatesville, St. Cyril.

June 26.—V Sunday after Trinity.
A. M.—Concord, St. John.
A. M.—West Chester, Holy Trinity.
Evg.—Phila., Transfiguration Mission.

The Bishop Officiates at Burial Service Over Dr. Tomkins

In the death on March 24 of the Rev Dr. Floyd W. Tomkins in the 83rd year of his age, there passed to the Higher Life one of the foremost priests of the Diocese and of the whole Church, and a sterling citizen of the community in which he lived and labored for his Lord and Master.

Bishop Taitt officiated at the Burial Services on Monday, March 28, in Holy Trinity Church, Rittenhouse Square, in which parish Dr. Tomkins served as Rector with unswerving fidelity for the last thirty-three years of a notable ministry that covered a period of fifty-eight years.

The Rev. Dr. Z. B. T. Phillips, of Washington, the President of the House of Deputies of General Convention, and the Rev. Dr. John H. Mockridge, Co-Rector of St. James Church, Twenty-second and Walnut streets, who also acted as Master of Ceremonies, assisted in the Services. In addition to Visiting Bishops and the Clergy of the Parish seats in the Chancel were occupied by the Rev. Dr. J. Henry Harms, President of the Philadelphia Federation of Churches, and its Secretary, the Rev. Dr. E. A. E. Palmquist. For many years Dr. Tomkins was an active member of the Federation and a former President.

Prior to the Services the body reposed for an eight-hour period from 8 A. M. until 4 P. M. in the church he loved, attended by a Guard of Honor composed of selected Clergy, divinity students and the Color Guard of the Veterans' Corps of the First Regiment, National Guard of Pennsylvania. The Clergy were all men now serving in the three Chapels of Holy Trinity; others who had formerly served under Dr. Tomkins in his parish or who had entered the ministry from Holy Trinity and the students are men preparing for the ministry and registered from Holy Trinity parish.

Throughout the period the body was on view, long lines of men, women and children numbering thousands, representing all walks of life and classes of society, filed in a steady stream by the casket to pay their respects and for the last time to look into the face of the great Christian priest and leader. When the hour for the Services arrived the church was crowded to the doors by the hundreds who had come and who, by their presence, gave testimony to the far-reaching influence of Dr. Tomkins' life and gave expression also to the deep love and affection in which he was everywhere held. Hundreds were unable to gain admittance.

In addition to the general public there was a large attendance of the Clergy of the Diocese and Diocesan officers, representatives of Diocesan and National Church organizations, Ministers and officers of other communions, public officials, leaders in business, professional circles and members of many civic bodies. These occupied reserved seats in the middle aisle. Front pews were occupied by members of the family and by the members of the Vestry, who were the active pall bearers, and by the Standing Committee of the Diocese and the Deputies to the General Convention from the Diocese. The latter and the members of the Standing Committee were the honorary pall bearers.

The late Rev. Floyd W. Tomkins, D.D.

Included in the many boards and organizations of which Dr. Tomkins was a member, the following were among those represented by delegations:

Philadelphia Federation of Churches, Veteran Corps of the First Regiment, N. G. P., of which Dr. Tomkins was Chaplain, Philadelphia Divinity School, the Episcopal Hospital, Philadelphia City Mission, the Galilee Mission, Evangelical Education Society, United Society of Christian Endeavor, World Sunday School Association, Philadelphia Daily Vacation Bible School, Civil Service Reform Association, Pennsylvania Prison Society, the Hahnemann Hospital, New England Society, Phi Alpha Association, General Theological Seminary and Beaver College. South aisle pews were occupied by the parish organizations of Holy Trinity, while other pews were occupied by representatives of Diocesan and National Church organizations. The City of Philadelphia was officially represented by the Mayor, Hon. J. Hampton Moore, who was accompanied by Mrs. Moore.

Clergy of the Diocese assembled in the Church House before the hour set for the Services to begin, toegther with the Visiting Bishops and Clergy and the ministers of other communions and the active and honorary pall bearers. The Bishop and the other officiating Clergy and the Clergy of the Parish

vested in the Sacristy of the church. At 4.55 o'clock the Processional that had formed in the Church House, under the direction of the Rev. Richard J. Morris, Assistant Master of Ceremonies, entered the Vestibule of the church from the Nineteenth street entrance.

Meanwhile the Bishop and the other officiants, preceded by the full vested choir of Holy Trinity entered the church from the Sacristy and proceeded along the south aisle to the Vestibule. After the Clergy of the Diocese and the Visiting Clergy had been seated the choir under the direction of Ralph Kinder began singing the opening Hymn, No. 544, "O What the Joy and Glory Must Be," as the Processional continued to the Chancel in the following order: Representatives of the Federation of Churches, Visiting Bishops, Choir, Rev. Drs. Z. B. T. Phillips and John H. Mockridge, the Bishop of the Diocese.

The Order for Burial of the Dead had been printed and was distributed among the congregation. After the Lesson, the congregation joined in singing Hymn No. 173, "The Strife is O'er, the Battle Done," and Hymn No. 541, "Ten Thousand Times Ten Thousand," was sung as the Services were brought to a conclusion with the Blessing, when, to the soft strains of the organ, the congregation silently and reverently filed out of the church. Following the Services the body, accompanied by the family, was placed aboard a train for Cambridge, Mass., where interment was made in Mt. Auburn Cemetery in the same lot where rests the body of Mrs. Tomkins, who died November 3, 1930.

Dr. Tomkins' death was due to broncho-pneumonia. He passed away in the Rectory. His children, Miss Sarah Graham Tomkins, Dr. Ann Tomkins Gibson, Dr. Mary Jeannette Keney Tomkins and the Rev. Floyd W. Tomkins, Jr., were at his bedside when the end came. Dr. Tomkins was stricken with his fatal illness a short time after he had been discharged from Jefferson Hospital where he had undergone treatment for sinus trouble. He had apparently recovered and was looking forward to resuming active work when the pneumonia condition developed.

Clergy and Divinity School student members of the Guard of Honor who attended the body comprised the following:

Rev. B. Janney Rudderow, Vicar, Holy Trinity Memorial Chapel; Rev. Joseph P. Morris, Vicar, and Rev. William MacD. Sharpe, Assistant, Prince of Peace Chapel; Rev. Dr. Edgar C. Young, Vicar, and Rev. Edwin T. Ferguson, Assistant, Phillips Brooks Memorial Chapel; Rev. Charles H. Long, Rector, Zion Church; Rev. Percy R. Stockman, Superintendent, Seamen's Church Institute; Rev. George E. Boswell, Rector, St. James Church, Bristol; Rev. George B. Krantz, Rector, All Saints, Darby; Rev. John M. Weber, Rector, St. James, Hestonville; Rev. George Mair, Rector, St. Stephen's, Bridesburg; and Mr. Walter W. Gale and Mr. Francis Petu.

Dr. Tomkins was born in New York city, February 7, 1850. He graduated at Harvard in the Class of 1872 with the degree of A.B., and from the General Theological Seminary in 1875 with the degree of B.D. Ordained to the Diaconate the same year by Bishop Horation Potter in Old Trinity Church, New York, he went to Colorado as a missionary, where in 1876 he was advanced to the Priesthood by Bishop Spalding. Until 1883 he served as a missionary in Pueblo, Col.; Cheyenne, Wyo.; Kenosha, Wis., and Minneapolis, Minn.

From 1883 he occupied charges in New Hampshire, New York city, Hartford, Conn.; Chicago, Ill., and Providence, R. I. On March 5, 1899, he assumed the rectorship of Holy Trinity Parish. In the Diocese of Pennsylvania he at once became an active force and as the years progressed he became more and more active in religious work of all kinds and in the forefront of virtually all movements for civic betterment. He was first elected as a Deputy to the General Convention of 1913 and, beginning with the General Convention of 1913, he served as a Deputy to all succeeding General Conventions up to and including the Denver Convention of last year. In the Diocese he also served as a member of many committees and commissions. Dr. Tomkins was always in great demand as a preacher and was called upon to preach in virtually every Diocese and Missionary District of the Church.

He was the author of a number of papers on religious subjects and of a number of devotional books. When the news of his death was made public the newspapers published many tributes to his strong and lovable Christian character from clergy and laymen of all communions. A few of these follow:

By Bishop Taitt:

"Probably no clergyman has reached the hearts and consciences of men as did Dr. Tomkins. He was universally loved by Christians and was probably the best known by members of other denominations of any clergyman in the Episcopal Church. It will be extremely difficult to fill his place."

By the Rev. Dr. Mockridge:

"I think of him first as a great Christian soldier; his armor ever kept bright by his spiritual activity. He was a most tireless worker."

By the Rev. E. P. Pfatteicher, President of the Lutheran Ministerium of Pennsylvania:

"In simple Christian faith and life combined with great qualities of leadership Dr. Tomkins towered above all of us. His death is an irreparable loss to Philadelphia."

By the Rev. Dr. Charles E. Schaeffer, President of the General Synod of the Reformed Church in the United States:

"Dr. Tomkins was one of the outstanding ministers of Philadelphia, a great pulpit orator and ready writer with a strong personality, large heart and liberal hand. He was a fearless champion of righteousness and a stanch defender of the faith."

By the Rt. Rev. Ernest G. Richardson, resident head of the Methodist Episcopal Church in the Philadelphia area:

"Dr. Tomkins' death is a distinct loss to not only the Episcopal Church but to the whole Christian body. All of us who held him in high regard are sorry that this force for righteousness is gone."

By the Rev. Dr. E. A. E. Palmquist, Executive Secretary of the Philadelphia Federation of Churches:

"His contribution to the religious, moral and civic life of our city was without its parallel in the life of any clergyman. The years that he served as president of the Philadelphia Federation of Churches were a distinct blessing to the organization. His death leaves every one in the city poorer in friendship."

By the Rev. Orlando T. Stewart, Secretary of the Baptist Union of Philadelphia:

"He was one of the foremost Christian ministers and a man of widest sympathy to whom clergymen of all denominations looked up with respect. His loss will be felt by Christian people of all creeds."

By the Rev. Dr. Alexander MacColl, Pastor of the Second Presbyterian Church:

"The passing of Dr. Floyd W. Tomkins brings to a triumphant end a ministry of rare distinction and usefulness.

"Its influence in countless homes in Philadelphia and in the larger life of the nation it is impossible to overestimate. A great Christian, a gifted preacher, a courageous citizen, a man of indomitable energy and utterly unselfish spirit, a constant friend and helper of all friends of Jesus Christ has gone to his reward."

By Dr. Herbert J. Tily, President of Strawbridge & Clothier:

"I had known since he came to Philadelphia his great work as a churchman, his great gifts as a preacher, his remarkably saintly and gentle character, his grasp of the significance and importance of right thinking and acting in temporal matters having to do with the welfare

of the city as it affected for good or ill the daily lives of human beings.

"He was not only a minister of the gospel, but a very practical expositor of the good news of salvation as it appertained to one's thinking and living."

By Hon. J. Hampton Moore, Mayor of Philadelphia:

"The departure of Dr. Tomkins is deplorable. He was one of the outstanding clergymen of the city and country. Probably no voice upholding the standards of morality and religion was more familiar than his. A community can ill afford to lose men of such high ideals and sterling worth."

By Horatio Gates Lloyd, of Drexel & Co.:

"He was a grand man. Always ready to help any undertaking for civic betterment he stood for the finest in citizenship and did a wonderful work in Philadelphia."

SCHOOL FOR PEACE MAKERS

The third annual Haverford Institute of International Relations will be held next June in the well-known Quaker institution, Haverford College, Haverford, Pa. Arranged by the American Friends' Service Committee, the Institute will give opportunity for twelve days' study of world relationships and the tremendous question of the times—War debts, Disarmament, the Manchurian tangle, and the like.

Courses of college grade in the political, economic, and spiritual phases of the struggle for world peace will run throughout the Institute, while shorter courses, or single lectures, will deal with special topics, or with methods of creating attitudes of creating international good-will. Two angles of the Manchurian question will be presented by Yusuke Tsurumi, well-known writer and lecturer at Williamstown Institute, and by Grover Clark, who has taught in both Japan and China, was editor of the well-known *Peking Leader,* and is now in New York as consultant on Far Eastern affairs.

Among others on the program will be representatives of the other Quaker colleges, Swarthmore and Bryn Mawr; Herbert F. Fraser, Professor of Economics in the former, and Henry J. Cadbury, Professor of Biblical Literature, and Hornell Hart, Professor of Social Economy in the latter. Bishop Francis J. McConnell, President of the Federal Council of Churches, and Leyton Richards, Minister of the Carrs Lane Presbyterian Church, Birmingham, England, will strike a high spiritual note. Norman Thomas, of the League for Industrial Democracy; Sidney B. Fay, of Harvard University; Frederick J. Libby, of the National Council for Prevention of War, and Tucker P. Smith, Secretary of the Committee on Militarism in Education, will all be actively present.

The Institute dates are June 13 to 25. The schedule will be, in general, Classes in the morning, Recreation in the afternoon, Lectures in the evening. These lectures will be free to the public; a detailed announcement of them will be given later. For the Institute as a whole, the charge is only $35.00 for the entire twelve days, for room, board, and tuition. Further information may be obtained from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

Themes for sermons, forms of service and special prayers for Rogation Sunday may be obtained from the Division for Rural Work, Department of Christian Social Service, 281 Fourth Avenue, New York City.

New Church of Messiah Dedicated Palm Sunday

Palm Sunday marked the opening of the Church of The Messiah, Philadelphia, in its new building erected at the intersection of the Roosevelt Boulevard and Large Street, and marked completion of the merger of St. Matthew's Mission, organized in this locality in September, 1928, with the old parish of the Church of The Messiah, located in Port Richmond section of this city.

The opening service was a Celebration of the Holy Eucharist at 11 o'clock; and the Even Choral Service at 7.45.

As the choir formed in the vestibule for the Processional Hymn, the Rector offered a prayer to God that He accept the building as a monument to His Glory, and that the worship and ministry connected therewith be always blessed and found acceptable in His sight. The Rector preached upon the meaning of the name "Messiah," and called upon every one to endeavor to do his or her part to make the parish a real witness to its name in the eyes of the community and Diocese. In the course of the sermon, the entry of The Messiah into Jerusalem on Palm Sunday was appropriately referred to.

At the close of the recitation of the Creed, the following memorials and donation were blessed and accepted:

Crucifer's Cross: In memory of Mary Orrell, by her parents, Mr. and Mrs. Edw. Orrell.

Vesper Lights: In memory of George Bidden, by his wife and daughter, Mrs. George Nauss.

Eucharistic Lights: In memory of Major Wm. Oscar Roome and Margaret Loretta Roome, by their son, Rev. W. O. Roome, Jr.

Altar Vases: In memory of Pauline F. Russell, by her daughters, Miss Mabel L. Russell and Mrs. W. O. Roome, Jr.

Donation towards the cost of erection of organ: made by Mr. and Mrs. Elijah Hadfield.

In the Processional, palm branches were carried by the choir, and the distribution of palm was made to the congregation at the close of the service, the blessed palm being taken to the sick and shut-ins.

At the Evening Service, the visiting Clergy from neighboring parishes gave a word of greeting to the congregation. The Dean of the Convocation, Dr. Caley, represented the Diocese and preached.

Letters conveying congratulations and greetings were read by the Rector, from Bishop Taitt, Bishop Rhinelander, Rev. Dr. G. E. Pember, Rev. L. F. Potter, and Rev, F. A. Gray, the first Missioner of St. Matthew's.

The old Church of The Messiah was located in the Port Richmond section of Philadelphia for upwards of eighty-two years. The cornerstone of the old edifice was laid June 28, 1847, the structure seating about 400 persons. It was opened for worship Easter Day, 1848, and its first Rector was the Rev. Samuel Hazlehurst. The parish carried on actively until 1929, when, due to marked changes in the neighborhood, the decision was reached to relinquish its Charter to the Diocese. This action was, however, happily avoided and the life of the parish preserved through the proposed merger with the new work of the Diocese being carried on in Frankford under the name of the St. Matthew's Mission.

Rev. C. L. Fulforth was the last rector, resigning in 1928 to retire from his active ministry. The last service in the old Church of The Messiah was held on Palm Sunday, 1929, and the church edifice was deconsecrated by Archdeacon Bullitt.

St. Matthew's Mission, Oxford Circle, was organized by the Diocese in the fall of 1928, first devotions being held in a rented store on Sunday, September 23, 1928, and the work has been carried on with gradual growth. The Rev. Wm. Oscar Roome, Jr., priest-in-charge of St. Matthew's, was unanimously called by the Vestry to the rectorship of the new parish.

In the new Church building have been installed fifteen memorial windows from the old Messiah Church, and the Chancel furniture, including the Altar, Pulpit, Lectern, Font, and two-manual organ, are preserved from the old Church.

Commemoration of Washington Bicentennial By Historic Parishes of Christ Church and St. Peter's Church

By Rev. Louis C. Washburn, S.T.D.

With the various critical tasks before the Church today, it might seem to some that the expenditure of attention and effort upon the celebration of historic anniversaries was of lesser importance. But when one recalls the temper of the times and the psychology of religious education of the oncoming generation, it becomes clear that there are vital values in witnessing to the unchanging sources of Christian progress for the individual and the mass, and that the youth in and out of our ordinary contacts are most effectively affected through hero-worship. Complacent communities and self-conscious Churchmen, who would leave the telling of the story of Washington to agencies inclined to ignore or distort the real secret of his greatness, have too long been missing major opportunities. In the process of getting the truth persuasively presented to the young and the old throughout the land, it behooves us to think in other than merely parochial terms. Philadelphia is fortunate in having an extraordinary number of shrines and symbols which can be made to appeal to the eye everywhere and can be used for ceremonies to proclaim the truth near and far.

Fitting exercises were held in practically every church in our city and Diocese on Sunday, February 21. But, in the language of the press, outstanding celebrations were held in the two local Washington sanctuaries, Christ Church and St. Peter's. It meant much to have the national spokesman of Washington's communion spend both Sunday and Monday here and deliver significant and inspiring addresses to overflowing churches and over the radio, and to have the two rectors supplement his witness to capacity congregations.

The exercises at Christ Church included a session of the large Church School at 9.30 in the morning in the Neighborhood House, with a program adapted to them, featuring the official moving-picture of the life of Washington; an unusual attendance of worshippers at the ten o'clock Holy Communion; 452 of the parishioners and friends at the 11 o'clock Morning Prayer, when the rector, taking his text from Ecclesiasticus 44:1, "Let us now praise famous men and our fathers who begat us. The Lord hath wrought great glory by them through His great power from the beginning," delivered a sermon on "Washington, the Christian," illustrated by four of the memorials in the church.

At the public service in the afternoon it was estimated that there were eleven hundred within the building and several hundred outside. Representatives of societies tracing their ancestry to Revolutionary times, together with the Mayor and other city officials, were in attendance. An impressive processional of patriotic orders entered the church, headed by the massed colors of the First City Troop, the Second Troop, the Sons of the Revolution and the Colonial Dames. The organ prelude included selections by Francis Hopkinson, organist and choirmaster in colonial days. The Bible and Prayer Books used in Revolutionary days were brought out; the hymns, sung by all, were those used in Washington's time. After the recessional, the eight historic bells which echoed the Liberty Bell in proclaiming the Declaration of Independence, chimed. The Most Reverend James DeWolf Perry, D.D., Presiding Bishop, preached impressively upon the subject: "What is the measure of a man's religion?" He emphasized the fact that "there can be no estimation of a Christian life apart from the origin whence it proceeds. By its fruits shall it be known. Beneath this knowledge and this test there are deep roots hidden, for the most part, in mystery and silence, out of which it grows. As yet no adequate treatise has been undertaken of Washington's religion. Should it appear, it would cover the range of contemporary history, sounding the depths of Christian thought. Monuments on every hand give silent testimony. One such, perhaps the most eloquent of all, surrounds us here. You hear from him at every turning-point throughout his course the utterances of his faith, not as conceding a truth to which he must defer, but as the outpouring of convictions which have complete possession of him. His sons are we, heirs of the faith which he, as son of Christian forbears, preserved for those who should come after him."

Courtesy Ketterlinus Co.

President Washington Attending Christ Church

The clergy, beside the Presiding Bishop, were: The Rt. Rev. Francis M. Taitt, D.D.; the Rev. Dr. Jefferys, of St. Peter's Church; the Rev. Dr. Montgomery, great-great-grandson of Bishop White (Washington's pastor); the Rev. Dr. Washburn, rector of the church; the Rev. Dr. Foley, of the Philadelphia Divinity School; the Rev. Percy R. Stockman, and the Rev. W. R. McKean.

At the Noonday Service on Monday there was a congregation of approximately 700, when Bishop Perry again

spoke most helpfully on Washington's character as revealed in his portraits. Again during the week there was a service attended by 750 of the Girls' Friendly Society and their friends, when addresses were delivered by both the Bishop of the Diocese and the Rector of the Church.

The Commemorative Service at St. Peter's Church was held at the eleven o'clock hour on Sunday the 21st. The beautiful colonial interior was crowded by descendants of the prominent families of Revolutionary days, who are among the prominent citizens of the present. The First Troop, Philadelphia City Cavalry, organized in 1774, dressed in their brilliant uniforms, occupied the pews in the body of the church. The music of the service was perfectly rendered by the incomparable choir under the direction of Mr. Gilbert. The lessons were read by the rector of Christ Church and Dr. Mockridge of St. James' Church. Dr. James A. Montgomery led in the recitation of the Creed and the prayers following. Dr. Jefferys preached a memorable sermon, stressing the symmetry of Washington's character, and protesting vigorously against the attacks of pseudo-historians and literary ghouls who live on their misrepresentations of the reputation of the dead.

These valuable sermons have been put into print; and it is hoped to have them published together in one pamphlet, as a further evidence of the vitality and the continuing harmony of the United Churches in which Washington worshipped.

The arrangements for these services were in the hands of two large and effective committees of representative parishioners of the two churches, under Chairman William White and Secretary Thomas D. Smith for Christ Church, and Chairman John Cadwallader and Secretary Clifford Lewis for St. Peter's. They prepared attractive souvenir programs and arranged an instructive exhibit in the Tower Room of Christ Church. The St. Peter's Committee also published in attractive form a scholarly brochure entitled "George Washington, St. Peter's and the Episcopal Church," written by C. P. B. Jefferys, Instructor of History at St. George's School, Newport.

There should be added to the foregoing an appreciative mention of the great assembly of the Boy Scouts said to have numbered 8000 at the Washington Memorial Chapel, Valley Forge, addressed by General Pershing. It was a notable occasion.

City Troop Entering St. Peter's Church to Attend the Washington Bicentennial Service held there on Sunday Morning, February 21, at 11 o'clock

COMPLETE NEW CHURCH

They have a new Church at Fort Thompson, South Dakota, replacing one that is nearly sixty years old, damaged by tornadoes and in bad repair. The consecration services of the new building began with a memorial service in the old building, followed by a solemn procession into the new Church. In the line of march, besides parish organizations, there were about twenty people who had been baptized in the older Church before 1883. There have been 315 baptisms and 661 confirmations in the mission since the days of its builder, the Rev. Hakeliah Burt. The late Archdeacon Ashley began his ministry here in 1874 as Mr. Burt's assistant.

The mission is the headquarters of the Dean of the Niobrara, the Rev. David W. Clark, now completing his thirteenth year of work in this field. The new Church has a commodious basement which serves as a much-needed community gathering place, reading-room, and so on. Funds for building came from a National Council appropriation from undesignated legacies received in 1930, supplemented by local contributions, which are always generous from the Indian Church people.

TEA FOR SOCIAL WORKERS

During the week of the National Conference of Social Workers, Mrs. George Woodward, "Krisheim," Chestnut Hill, will give a Tea on Wednesday, May 18, for the National Council of the Church Missions of Help and its affiliated Societies.

Church Mission of Help

By Rev. Gilbert E. Pember, D.D.

While the Church Mission of Help gets its financial support through the Welfare Federation and has no especial financial appeal to make to the Diocese, we are grateful to those people in the Diocese who have shown their interest in the work by designating a portion of their contributions to the Welfare Federation for us. For that reason alone it would seem right that some account of the work should be given the publicity of a report in The Church News.

There is, however, an even better reason. Consistently and persistently the C. M. H., through its history in this Diocese and throughout the Church, has stood for the principle that the ultimate in social service work is what is called scientific case work plus the definite power of religion ministered by the Church.

Twenty or twenty-five years ago many, perhaps the majority of social service workers, laid all the stress on the technique of Case Work, and minimized and even questioned outright the place and value of religion. They found that did not work and that something more than exact technical science was needed. They turned then to the aid of psychology, a branch of knowledge in which we were young and more or less groping. That, too, has proved insufficient, and more and more today, social workers are discovering that religion, the Church, has an increasingly important part to play in the work of "strengthening those who stand" and reclaiming those who have failed even to stand. It has always been true that salvation is in the Church. It is coming to be freshly recognized. This is not the time to be discouraged or to let down on our work in this field. It is the time to re-emphasize it.

Statistics are dry reading, but not without their value. So in addition to those appended which give some idea of the amount of our work, the office has prepared brief statements of three typical cases, illustrating the kind and quality of it.

Mary, aged 17—an Episcopalian—the product of a broken home, was sent to us over a year ago for protection. She is a most attractive girl and makes a great appeal, as she has a beautifully modulated voice, but she has a definite superiority complex. Her past history showed too that she lies incessantly. One cannot expect too much of her, however, as the father deserted and the mother died of tuberculosis. When she was very young she was taken into the home of a relative, but could not adjust herself, although the home was the average as to environment. When she was about 13 years old she was placed under the care of an agency who found she did not react to the discipline in the homes where they placed her, so they sent her to one of our Episcopal convent schools for training. She was there only six months when she ran away and when brought before the Judge he was unwilling to send her to a reformatory because a psychometric examination showed that she had a normal mentality and a physical examination showed that she had had no sex experience. He asked us to take her under our care and we found that she was physically undernourished, so we sent her to a convalescent hospital for six weeks, where she reacted wonderfully. Since that time we have had her in many homes as a mother's helper where she was treated as one of the family and given many privileges. We interested several ministers in her, but they could not make any progress. We have had many experiences with her, as she would stay out late at night and do as she pleased, making excuses which when investigated were found to be untrue. There have been many boys in her life, a few of whom we have met. At the end of the year we did not know which way to turn, as we had called upon all the resources, both spiritually and physically that we knew of, when a church family appeared and offered to take her into their home as one of their own. However, at the end of six months this too was a failure and we had to resort to court. They have sent her to a re-

formatory where, if she takes advantage of the assets offered, she will get what we tried to instill into her—the real values of life, because in this particular reformatory there is a well-rounded program, both mentally and physically and stress is laid on religion.

Anna, an unmarried mother of 19, who is highly suggestible, was referred to us by the social worker in a hospital when the sister with whom she had lived before her confinement refused to take her home with her baby. After her parents died, when she was about 12, she lived with an older married sister. Two years ago she left the sister's home and went to a distant city where she met the father of her baby. When he learned of her condition he disappeared and she came to Philadelphia to live with another married sister, who is not only raising her own family but two younger sisters as well. She expected to return to the sister's home after the baby's birth, but when it came time to leave the hospital the sister, fearing her husband would resent the baby, refused to take her back. We sent Anna away for post-natal care and she stayed until she had regained her strength. We then tried to find work, but it was impossible to obtain anything for the girl with her baby. Finally we arranged through interviews with two of the sisters that they would pay the baby's board until Anna procured work and was able to pay it herself. We placed the baby in a licensed boarding home and took Anna to the home of another sister. There followed a discouraging period when she tried to find work as a waitress, her former employment, and when the sisters refused to pay the baby's board, allowing it to lapse week after week. When a position as a maid with a woman known to the office for some time was offered we persuaded Anna to take it. An excellent adjustment has been made in this home between the employer, the girl and the foster mother of the baby and there have been many contacts which have enabled the girl to realize her responsibility—one being the christening of the baby with the persons interested in her present. Anna is looking forward to the time when she and her baby will be together.

Sally, an Episcopalian, whose father, capable of making a good living, deserted his family of four, leaving the mother to shoulder all the responsibilities, was sent to us for protection. We were able with the aid of the mother to interest a friend of the family in Sally and she supervised her for several years; but being an older woman, when Sally began to go through adolescence she decided the responsibility was overwhelming her. We tried several homes but all the foster mothers complained that she was a truant from school, smoked cigarettes incessantly and had a boy complex. Finally we found a home where she was given strict supervision, but in a short time she rebelled and asked to be removed. We then decided to make a drastic change and placed her in the home of a well-educated church woman, who had raised a daughter of her own; and took Sally because she felt she would understand her. She was in this home for several years and made an excellent adjustment. While there she was confirmed in her own church and recently she married a technically young church man. They have a nice apartment and life holds great possibilities for her.

Pending January 1	74
New Cases	124
Reopened Cases	58
	256

Types of Cases

Preventive	53
Delinquent	28
Unmarried mothers	36
Miscellaneous	7

Referred by

Court	17
Hospitals	16
Agencies	65
Church	13
Individuals	13

Religious Affiliations

Episcopalians		39
Protestants		78
Roman Catholics		6
Greek Catholics		1
Visits: In	846	
Out	1227	
		2073
Letters sent		3621

Disposition of Cases

Psychometric examinations	25
Medical examinations	34
Dental care	13
Hospitalization	29
Convalescent care	21
Pre-natal care	21
Post-natal care	12
Babies born	9
Marriages	9
Deaths	2
Baptisms	8
Confirmations	5
Clothing bought	78
Clothing given	129
Layettes given	25
Glasses bought	3
Employment found	54
Financial aid given	268
Boards paid	282
Boarding homes found	19
Referred to other agencies	52
Referred to ministers	36
Episcopal convent school care	7
Returned from Episcopal convent school	9
Coal given	11
Milk given	14
House furnishings	2
Vacations	4
Christmas baskets	14
Christmas gifts	97
Recreation	188

The Rector of St. Mark's, Philadelphia, announces that the Vestry have decided to devote the Easter Offering to the fund which the Bishop of the Diocese is raising to discharge the Missionary responsibilities of the Diocese.

SUMMER CONFERENCE FOR CLERGY

Plans for the third "Refresher" Conference for Clergy which will take place at the Philadelphia Divinity School this summer are approaching completion.

Mr. Spencer Miller, Consultant on Industrial Relations for the National Council, will be with us for four hours to present various phases of "The Church's Relations to the Industrial World."

Drs. Earl D. Bond and Kenneth E. Appel, of the Pennsylvania Institute of Mental Hygiene, will again, in two hours, present "The Relation of Religion and Psychiatry," a subject which evoked great interest last year.

One or more theological courses will be included.

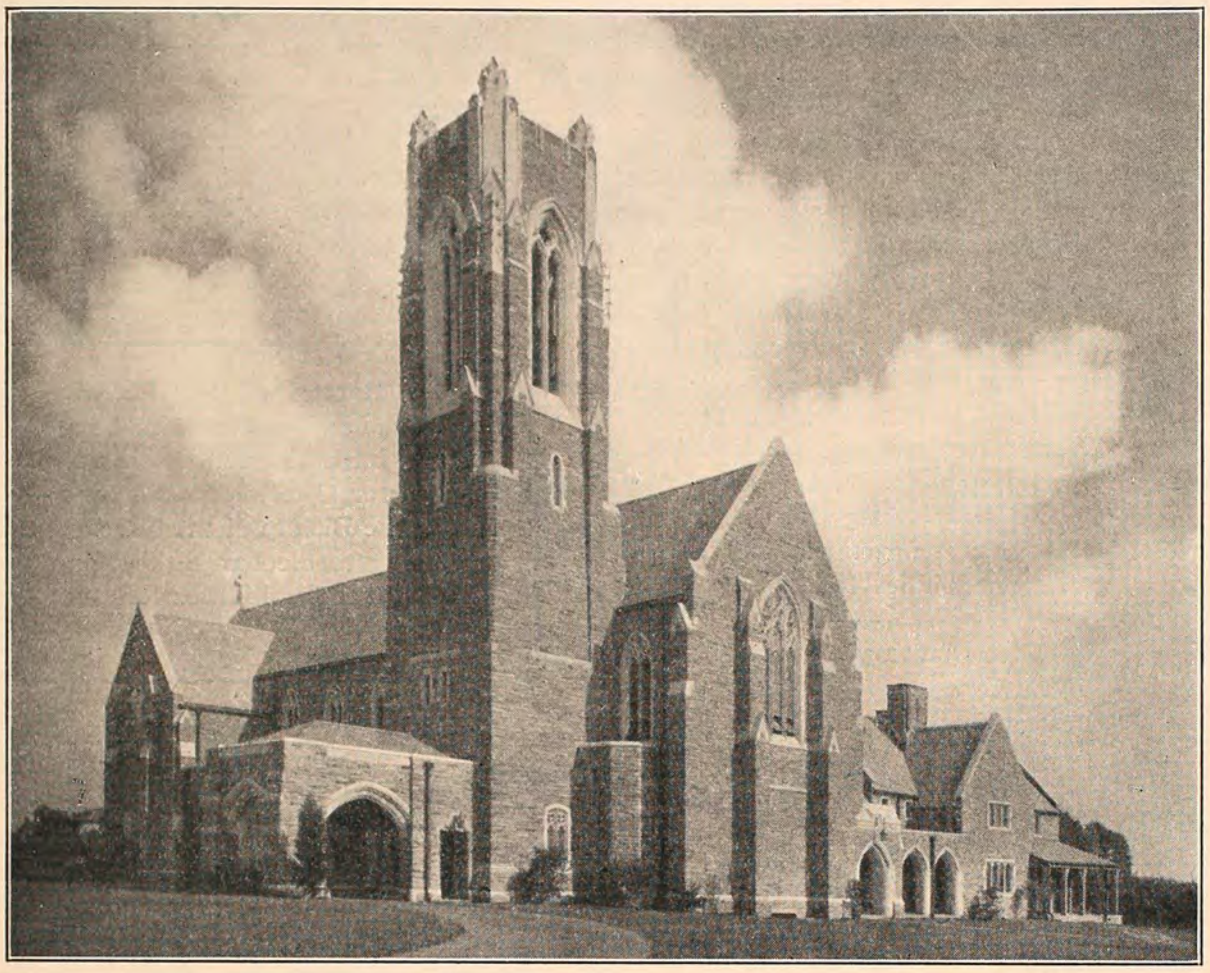
The School assemblies from 10 to 1 o'clock each morning from Monday, June 6, to Thursday, June 9.

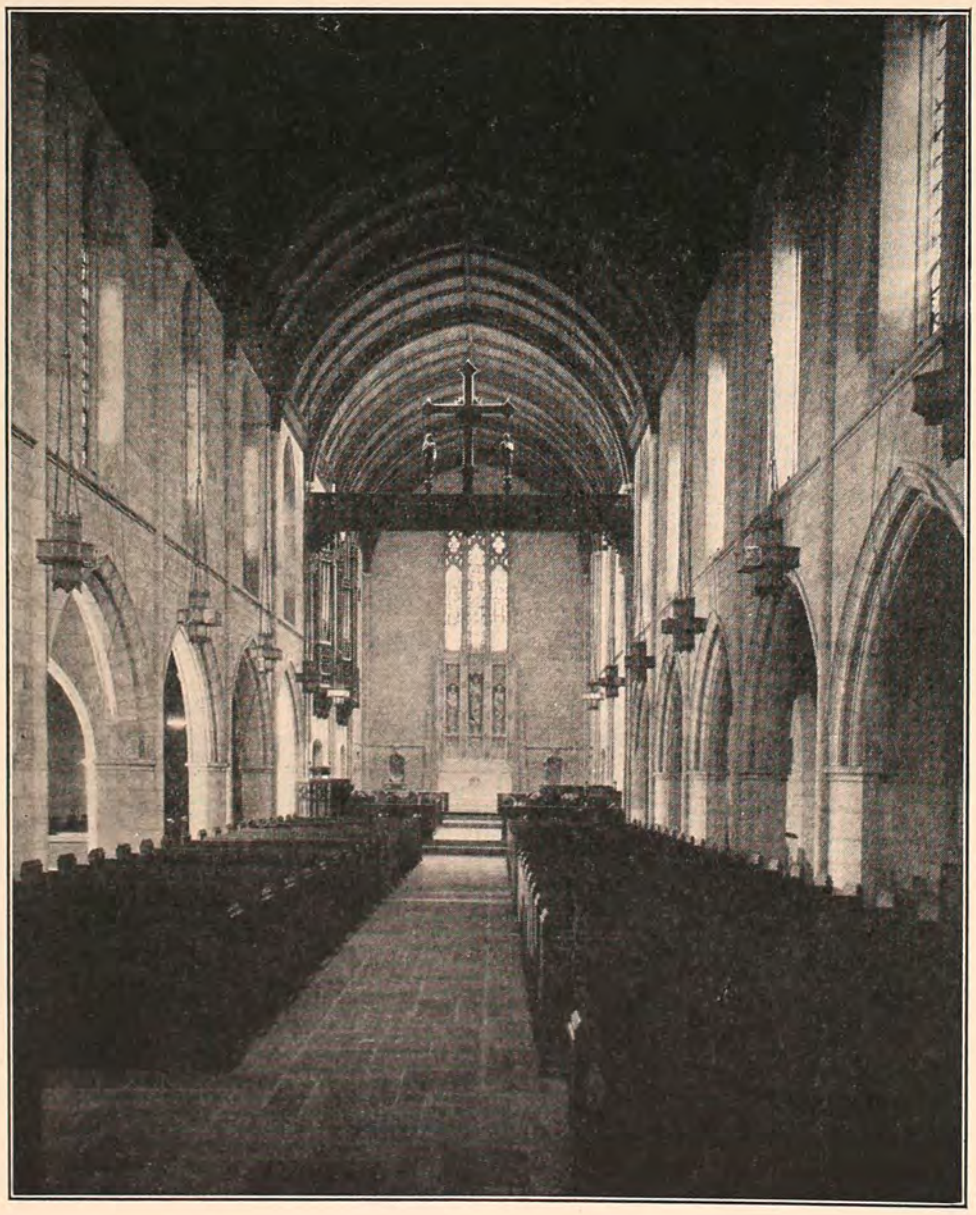
For out-of-town clergy arrangements for dormitory accommodations can be made at nominal cost. There is a registration fee of Two Dollars.

Minnesota now has a group of about forty-five leading laymen known as Bishops' Associates, called together by Bishops McElwain and Keeler to advise and help in diocesan affairs. This group represents the twin cities area, mostly, but at the suggestion of the laymen themselves it is hoped that similar groups may be organized in other parts of that extensive Diocese.

FOR RENT

By May first. Furnished, modern, second floor Apartment, six rooms, private entrance, heat and light, continual hot water. Close to St. James'-the-Less Church. Reasonable. 3121 N. 33rd Street.





VIEWS OF NEVIL
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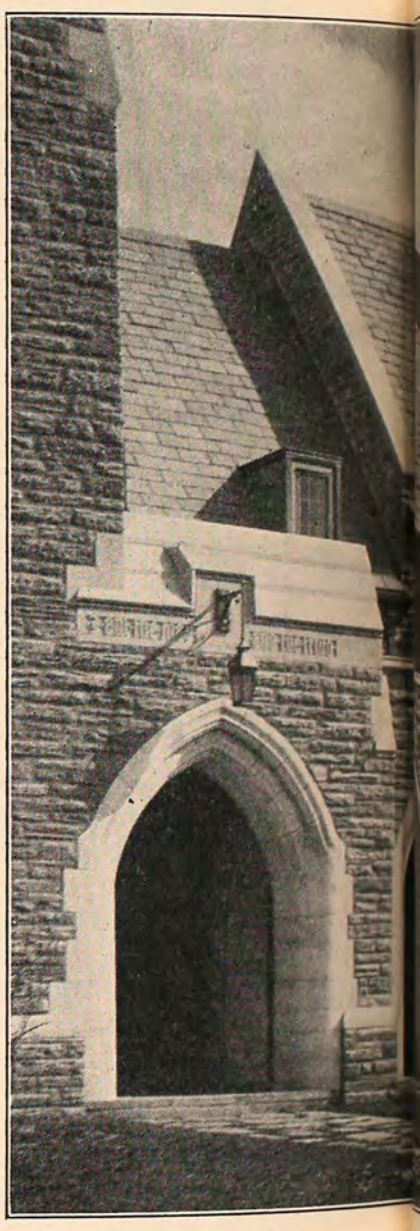

The buildings surround a qua
Church; on the west by the Recto
leaving the quadrangle open to the
the respective units of the groups.

UPPER LEFT.—West End of
the right.

LOWER LEFT.—Interior of t
High Altar at the east

CENTER.—Close-up of Clo
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the Rector's Study and

UPPER RIGHT.—Close-up of

LOWER RIGHT.—In this pic
Parish House. The bu
the Rectory.

All photos by Wil

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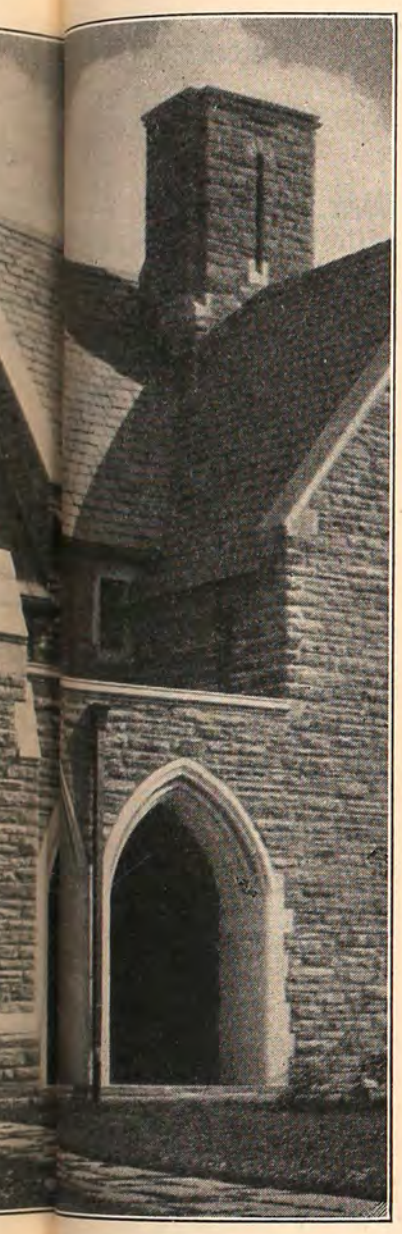

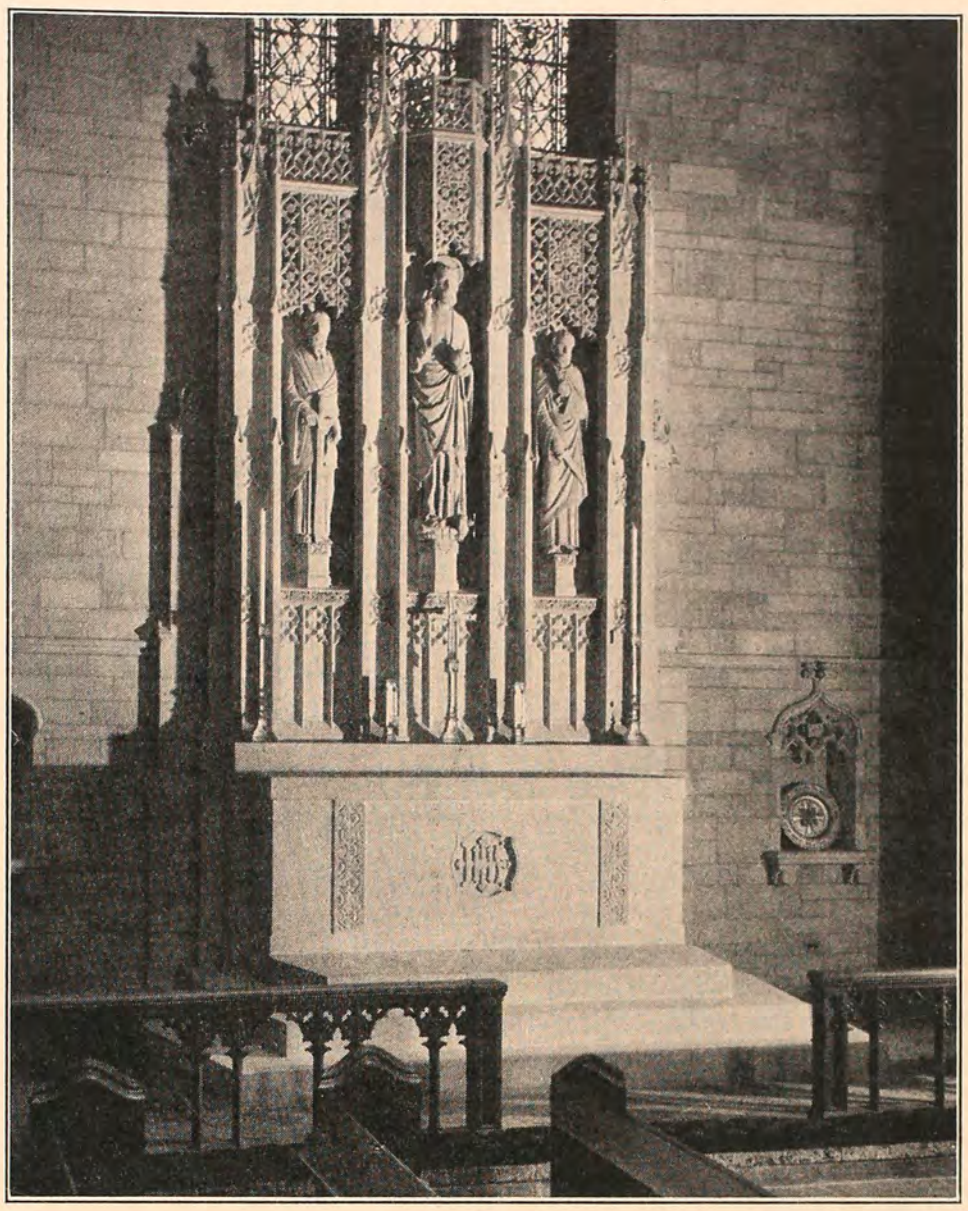

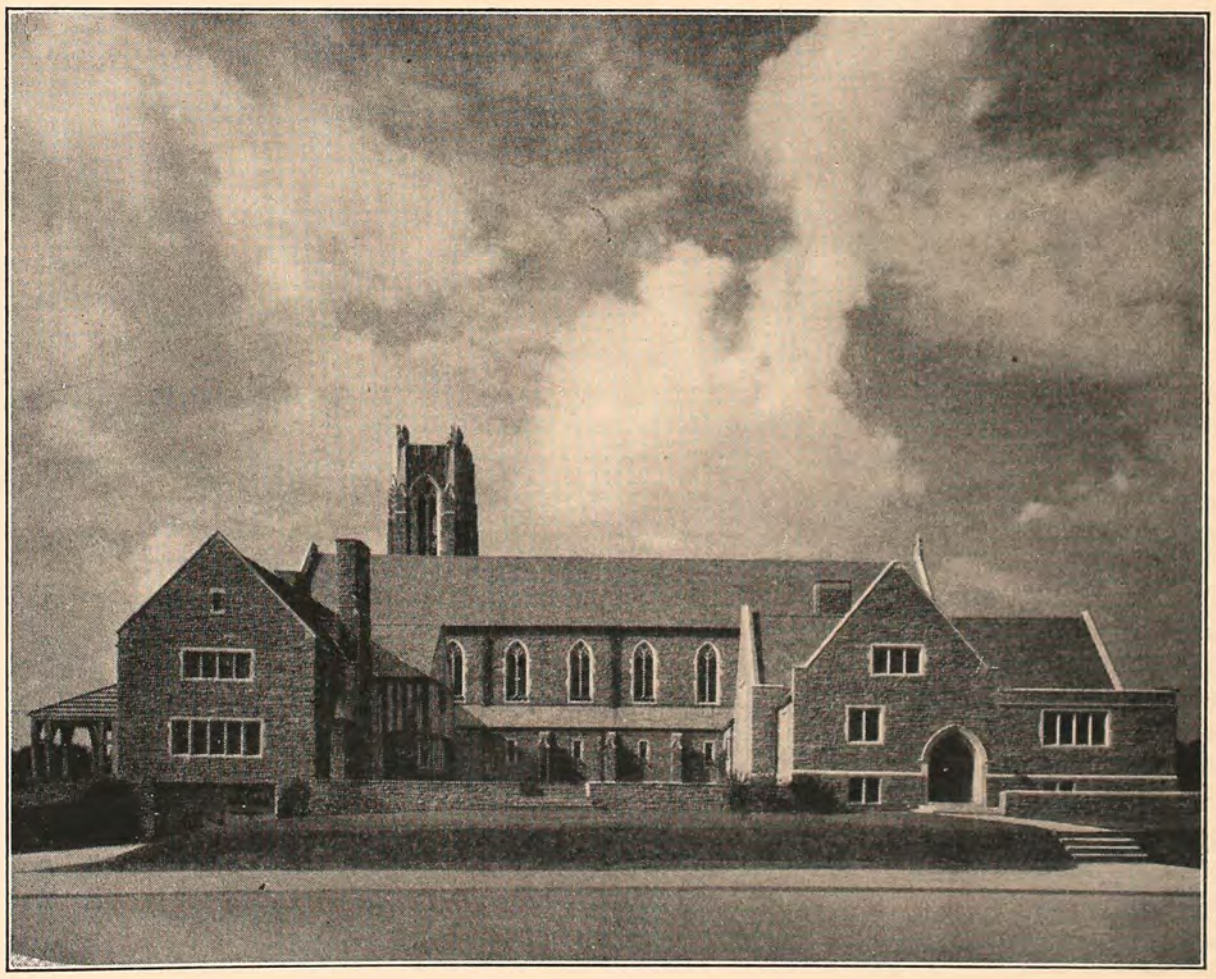

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Memorial Service for the Rev. S. Lord Gilberson

A service in memory of the Rev. S. Lord Gilberson, Rector-emeritus of St. James' Church, Kingsessing, was held in that church on Sunday morning, February 28. In spite of bad weather, more than 300 people were present. The service was conducted by the Rev. William Roberts, rector of the Parish, and the Rev. James M. Collins, Dean of the Convocation of West Philadelphia, preached the sermon, which, in part, follows:

"An impressive fact which distinguished the ministry of Mr. Gilberson was its breadth of interest and activity. In more than one respect it was his happy lot to realize in considerable measure the ideal ministry as the Church holds it. His first years were spent in the missionary field, in Utah, under one of the greatest of our missionary leaders and one of the outstanding members of the Episcopate of our Church, Bishop Tuttle. Shortly after he had returned to Pennsylvania, Mr. Gilberson became Rector of this Parish. He continued here for thirty-six years. His rectorship, it may be safely said, was much more fruitful than it could possibly have been if he had spent the same thirty-six years in half a dozen parishes in turn. He came in the vigor of early maturity with its strength and enthusiasm. Here he spent himself, not withholding any service that he could render. The years passed and the end of his active ministry drew near. Then must have come home to him the truth of the words of Paul to the Christians at Corinth: 'I was with you in weakness, and in fear, and in much trembling.' But he could look back upon a service of thirty-six years and he could find with Paul that profound sense of satisfaction which the latter expressed: 'My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.'

"To his service as Rector of this Parish, he added another work of great usefulness, as General Secretary for thirty years of the Evangelical Education Society. It was a work of almost incalculable value to the Church, in which you as members of this Parish, because you encouraged him to carry it on, may claim to have had a share. For thirty years he advised and assisted men, in number running into the hundreds, who were preparing for the ministry of the Church. Who can estimate the value of such service? In effect it extended into every part of the Church whither the men he had helped went. There was still another field of service in which he labored, the Convocation of West Philadelphia, in which as Dean he played an important part in the establishment of at least three West Philadelphia parishes. Certainly this was a ministry of unusual scope and fruitful activity! It closed with a period of dignified retirement in which Mr. Gilberson carried on in smaller measure but with real effectiveness such activities as he could. By the mercy of God he was spared the pain and weakness of a long illness at the end and passed to his Heavenly Father so quietly and peacefully that one might almost say of him as was said of Enoch: 'He was not: for God took him.' Contemplating such a ministry as this with its richness and fruitfulness may we not with deep gratitude praise God for the good example of His servant who having finished his course in the faith of Christ on earth doth now rest from his labours.

"There were certain qualities of mind and disposition which Mr. Gilberson did not possess. He had none of that gift of self-advertisement which disfigures so many ministries in the Church. He could say with Paul: 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.' Neither did he exhibit that kind of ambition which leads men to be more concerned with their own progress in the Church than with the progress of the Kingdom of God, though they have solemnly promised to make *this* the chief aim of their ministry. He never showed an exaggerated sense of self-importance. Instead you saw in him as he moved in and our among you a happy combination of real manliness and true Christian humility. Many times, I have no doubt, looking at him you were reminded of the words of our Lord: 'I am among you as he that serveth.'

"May I pass on to mention briefly certain qualities which Mr. Gilberson did possess in abundant measure? There was first, I may say chiefly, his personal consecration to the service of Christ. This was the secret of his power among you. Five hundred years ago, the poet Chaucer described a Parson in words which seem to fit exactly him we honor this morning:

But Cristes lore, and his apostles twelve,
He taughte, but first he folwed it himselve.

"'But first he followed it himself.' Does that fit him who preached the Gospel of Christ in this Parish for thirty-six years?

"To this sense of personal consecration was added the gracious appeal of a loving spirit. The minister of Christ must come to his people not only with God's Word, but also with something of God's love. He comes as a comforter, a helper, a herald of good news; to persuade, to win, to warn. He can never do this effectively unless he cares for those to whom he comes. That Mr. Gilberson performed his mission effectively is but another way of saying that he was animated in his ministrations by a spirit of love.

"He was a profitable laborer in the vineyard. He was deliberate, methodical, thorough in all that he did. Someone has said that not a few of the clergy seem to be always 'panting and blowing in the eagerness of their motion. They are always rushing about, and in their headlong rush they succeed, not in catching up with their work, but in leaving it behind!' This was not the disposition of Mr. Gilberson. His work was deliberately done, and always well done.

"If you will go into the crypt of St. Paul's Cathedral in London you will see among the tombs that of Sir Christopher Wren, the architect of the cathedral. On the tomb is carved in Latin which translated into English runs as follows: 'If you would see his monument, look about you.' In the course of time a memorial stone will be set up on that newly made grave in the churchyard, but the real monument to the servant of Christ whom we commemorate today is in the lives of those to whom he ministered through his generation of service in this Parish. May we not believe that it will be his reward to hear from the lips of the Master whom he served so faithfully and well the words which I have quoted as our text: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'"

BELL WANTED

Is there any Parish in possession of a Bell not being used, they would care to give to St. Andrew's Mission, West Manayunk? If so, kindly communicate with Rev. T. E. Woodward, telephone Cynwyd 3017.

DEATH OF REV. DR. L. M. ROBINSON

Lucien Moore Robinson, a retired priest of the Diocese, died on March 13, 1932, in the seventy-fifth year of his age, at Tampa, Florida. He was born in Hartford, Maine, on January 3, 1858, graduating from Harvard College in 1882. He studied also at Haverford College, University of the South, the Episcopal School at Cambridge, the Divinity School in Philadelphia, and in Germany. He was made Deacon in 1886 by Bishop Stevens and ordained to the Priesthood in 1889 by Bishop Whitaker. From 1887 to 1891 he was Assistant Minister at the Church of The Epiphany, Philadelphia, leaving there to become Instructor in Liturgics at the Divinity School in Philadelphia, being elected Professor in 1904, and also to the Chair of Canon Law at that School in 1909.

In 1928 he was compelled to resign owing to ill health and was elected Professor Emeritus. He served also as Master at Delancey School from 1892 to 1902 and on the Faculty of the Church Training and Deaconess House from 1891 to 1928, and as Chaplain of the Church Home for Children for several years. He was a member of the Board of Examining Chaplains of the Diocese from 1893 to 1929, Custodian of the Standard Prayer Book from 1917 to the day of his death, of the Standing Liturgical Commission of the General Convention and of the Commission on work of Deaconesses. Services were held in Tampa, Florida, on Tuesday, March 15. The body was taken to Maine for interment.

EDWARD MARSHALL FRANK

A Priest on the staff of the City Mission, died in the Episcopal Hospital on March 7, 1932, in the fifty-ninth year of his age. He was born in Camden, N. J., on September 15, 1873, graduating from Nashotah House in 1899. He was made Deacon and ordained Priest by Bishop Grafton that same year, serving in the Diocese of Wisconsin for four years at Grace Church, Sheboygan. In 1905 he went abroad, studying for a Ph.D. at Zurich and receiving Old Catholic Orders. In 1906 he returned to this country and became Assistant Minister at Grace Church, Chicago, coming to this Diocese in 1908 as Rector of the Church of The Advent, Philadelphia. He continued there for ten years, coming in contact with many foreign-born, and building up that work. In 1929 he became a Chaplain at the City Mission, where his work, especially along relief lines, was very effective.

The Burial Services were held in St. Elisabeth's Church on March 10, conducted by the Bishop and the Rev. Alfred M. Smith. The interment was in the City Mission lot at Woodlands Cemetery.

DR. GOODFELLOW MARKS 60TH YEAR AS RECTOR OF GOOD SHEPHERD

On Sunday, March 6, Rev. John A. Goodfellow, D.D., celebrated his 60th Anniversary as rector of the Church of the Good Shepherd, Kensington.

After the morning service, at which Dr. Goodfellow preached the sermon, a luncheon was served to some 200 prominent men and women. At this luncheon Mr. Frank Longshore, president of the Guild and Choirmaster of the Church, acted as toastmaster and presented Dr. Goodfellow with a check amounting to $440 made up by voluntary contributions of the vestry and the congregation. Bishop Taitt, who was one of the speakers, said, "he believed that Dr. Goodfellow was the only rector in the Diocese of Pennsylvania who had served sixty years."

Following the luncheon Bishop Taitt officiated at a confirmation service in the Church, when a class of fifteen was presented to him.

Dr. Goodfellow began his work in Kensington in a hall with 23 members and $300. All the property of the parish has been acquired during his rectorship and it is without debt.

ADVANCED TO PRIESTHOOD

The. Rev. Philip Thacher Fifer was ordained to the Priesthood on Saturday, March 12, his twenty-fourth birthday, by the Bishop of the Diocese in St. James' Church, Perkiomen. He was presented by the Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh, who is in charge of St. James' Church and under whom Mr. Fifer has been working. The sermon was preached by the Rev. Harry R. Gummey, Professor of Canon Law at the Divinity School in Philadelphia. A large congregation was present, among them about twenty-five of the clergy of the Diocese, who were entertained later at a luncheon. The Rev. Mr. Fifer, who will continue his work at St. James' Church for the present, entered the ministry from the Sunday School of St. Peter's Church, at Weldon, near Glenside.

Excellent board and care given infirm, semi-invalid or chronic in private home of graduate nurse. References. Phone "Evergreen 0295."

CONFIRMATIONS, FEBRUARY 21 TO MARCH 20, INCLUSIVE

February

21. St. James, Hestonville (including one received) ... 18
21. Phillips Brooks Chapel 25
21. St. Philip, Philadelphia 3
22. St. Asaph, Bala, at Christ, Philadelphia 1
24. St. John the Divine, Philadelphia 32
24. St. Michael and All Angels 17
25. St. Paul, Chester 38
25. Zion, Philadelphia 20
26. St. Mary, Chester 8
26. St. George, West Philadelphia 6
28. Our Saviour, Jenkintown .. 20
28. St. Paul, Overbrook (including four received)... 39
28. Mediator Chapel, Philadelphia 67
28. St. Barnabas, Haddington.. 17

March

2. Epiphany, Sherwood 38
3. Eastern Penitentiary 25
3. St. Stephen, Norwood 11
3. Moyamensing Prison (including one received) ... 7
6. Holy Apostles, Philadelphia 12
6. Good Shepherd, Kensington 15
6. St. Simon Cyrenian 72
7. St. John, Essington 12
8. St. Ambrose, Philadelphia.. 16
9. Christ, Ridley Park 11
11. St. James, Kingsessing (including one for Church of Atonement 28
13. St. Stephen, Philadelphia... 12
13. St. Luke and The Epiphany 15
13. Atonement, Philadelphia (including one each for Grace, Mt. Airy, and St. James, Kingsessing 16
16. Grace, Philadelphia 6
17. Holy Comforter Chapel, Philadelphia 16
18. Good Shepherd, Rosemont. 25
19. St. Mary, Wayne 11
20. St. Peter, Philadelphia 32
20. Redeemer, Bryn Mawr 24
20. Resurrection, Philadelphia. 18

CHRIST CHURCH HOSPITAL CHAPEL

The preachers for Friday afternoon services during Lent at Christ Church Chapel were Revs. Louis C. Washburn, E. M. Jefferys, A. E. Clattenburg, A. D. Appleton, R. T. Lyford, J. R. McGrory, W. B. Guion. The Chaplain reports all the Lenten Services were largely attended. The bell that hangs in the hospital cupola is the oldest church bell in the state and has an unusually interesting history. This noble charity founded by Dr. Kearsley in 1772, is doing a larger and better work today than at any time in its long past.

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

The United Thank Offering

Once more a spring collection of the United Thank Offering falls due. On Thursday, April 28, all Parish Treasurers and other women of the Diocese are urged to attend the Presentation Service. This service is most inspiring, as all of us know who have ever taken part in one. Though it occurs annually we seem to go forth from it with renewed zeal and a deeper appreciation of what our United Thank Offering really means. We realize more fully at this service the "united" quality of the Offering, with the great congregation around us of women from all over the Diocese who love it as much as we do ourselves. We realize its unique quality of thankfulness when we join in the prayer and praise. Lastly we are proud of the service as the tangible sign of our offering.

It is not so easy in these days to make offerings of money. On all sides we are reminded of what the lack of money means. But somehow, no matter how much we may be feeling that lack of money ourselves, there always seems to be something to spare for the Thank Offering. That is one of its beauties—if not its greatest beauty. For if we have ever had a part in the Offering we can never bear to be left out of it again. It becomes part of our lives. There is always something for which we can be thankful: for the every-day blessings of food and shelter, for the lack of strain and worry or the relief from them, for good friends, for pleasures, for all the countless things that go to make up the joyous side of life. And added to this very real joy that the Thank Offering brings to us is the knowledge of what it does after it leaves our hands. When it is turned over to the National Council it is used for the support of nearly two hundred women in the mission field. It not only supports them while they are at their work, but trains them for that work, and sends them to its distant goal. It brings them home again for rest and refreshment on their furloughs, it takes care of them when they are sick or disabled, and pensions them in their old age. It is perfectly complete and thorough, and these women workers can depend on it absolutely. They depend on our offering and they depend on us. We cannot all go to the mission field, but we can stand behind those who go in our stead. The more firmly we stand behind them the better work they can do.

I wonder if we realize that by taking part in the Thank Offering we considerably lessen our Parish quotas. Through the Offering presented triennially at the General Convention (which at the last two Conventions has been over $1,000,000) the National Council has roughly $350,000 annually which it can use for work in the mission field. Without this sum the Dioceses would have to be asked for its equivalent or the work of these women missionaries could not go on.

The Thank Offering not only supports women missionaries but it builds new buildings in the mission field. During this triennium part of the Offering will be the means of completing fourteen buildings. These are needed parts of hospitals, schools and social service centers, and sometimes small churches or chapels. All of them were on the Advance Work Program.

And so we see what great things grow out of our small gifts. The Offering is made up almost entirely of small gifts from anonymous givers. There are very few large cheques. No one is asked to give to the Offering. The opportunity is there and every woman in the Church is privileged to avail herself of the opportunity. It is an Offering made by women for women and each one is proud of her part in it.

M. H. H. R.

WHO WANTS APPLES?

In a letter from Dr. George P. Mayo, of the Blue Ridge Industrial School, at Bris, Virginia, he announces the sale of some very fine apples and hams which he wants to dispose of.

Old Virginia Winesaps in bushel baskets, $1.75 (delivered to any address in or near Phila.); in barrels (delivered) $4.00. Albemarle Pippins, $4.50. Country cured Hams, 40c pound.

If anyone is interested in this, please call the office of the Woman's Auxiliary for further information.

HOLIDAY HOUSE

of the Church of the Holy Trinity at Sellersville, Pa., is offered for the use of girls and women's organizations of the Diocese during the month of June. Cook and Superintendent on the premises. Well appointed Chapel on the grounds. For further information apply to The Committee, Holiday House, 217 South 20th Street, Phila.

AN IMPORTANT REMINDER

Monday, April 4, at 8 P. M., is the date and the time of the Closing Session of the Mission Study Classes and Holy Trinity Parish House, 217 South Twentieth Street, is the place. The special speaker will be the Rev. Arthur Sherman, S. T. D., National Secretary of Adult Missionary Education, who is sure to bring us a message of real interest. Both men and women are invited and it is hoped that every parish in the Diocese will be represented.

SPEAKERS SCHEDULED FOR WOMAN'S AUXILIARY COMMITTEE MEETINGS

The Domestic Committee is fortunate in having as speaker for its meeting on April 13 Archdeacon Poyseor, of the Diocese of Marquette. It has been a long time since we have had news of that part of the Field.

The contributions will be for Archdeacon Poyseor's work in Crystal Falls, Michigan.

The Foreign Committee expects to have Dr. John W. Wood, Secretary of Foreign Missions to the National Council, as its speaker on April 20.

Dr. Wood is a warm friend of many years' standing to our Foreign Committee and will bring us "up to date" with what is happening especially in the Islands of the Sea. I hope we shall have a goodly number to greet him.

At the meeting of the Indians' Hope Committee on April 27, the Rev. Robert Y. Davis, of Farmington, New Mexico, will speak on the Navajo Indians.

The Church work among the Blind and the Deaf will be presented at the April meeting of the Diocesan Committee. Mrs. Fox will report on our day in the "Week for the Blind."

CHURCHWOMAN'S CLUB PLANS EUROPEAN TRIP

The Churchwoman's Club is planning a trip to England and a part of France, to start May 6, returning on June 21. Much thought has been given to the tour and we feel we have a rare treat to offer. Entire cost $500.

The land tour will be made entirely by motor, taking in a great part of rural England, and visiting many of the large Cathedrals, the English Lakes and the Shakespeare country, then to London. Many points of interest in and around London will be covered. After being in London for five (5) or six (6) days, we will leave for Havre, France, taking in some interesting places near there—St. Malo, Mt. St. Michael, then the Chateau country and on to Paris, via Chartres, Orleans, etc. At Paris for five (5) or six (6) days, visiting many points of interest in and around Paris. Leave June 15 by boat train for Cherbourg, sailing by *S. S. Majestic,* due to arrive New York June 21.

The party will be a small one, so we advise an early registration. For further information, write Mrs. J. Alison Scott, Churchwoman's Club, 134 South Twenty-second Street.

"YOUTH AND THE HOLY GRAIL"

A Missionary Pageant

Monday, April 11, at 7.45 P. M.

at

The Church of the Saviour

38th St., above Chestnut, Phila.

Subject for the evening:

"Foreign Missions"

The Woman's Auxiliary of the Church of the Saviour, West Philadelphia, has been trying out most satisfactorily a new plan this past season.

Each month it invites one of the parish organizations not connected with the Auxiliary to take charge of the meeting. In this way women not formerly in touch with the Auxiliary become responsible for at least one branch of the Church work—Diocesan, Domestic, Colored, etc.

On Monday, April 11, the meeting will be in the church. Subject, "Foreign Missions." The Junior Auxiliary will have charge, Mrs. Paul B. Moore, President, presiding; the young people of the Parish taking part in the Pageant.

All Junior Auxiliaries of the Diocese are invited to attend and are asked to respond to a Roll Call stating Parish, number of members, etc. Members of the Senior Auxiliaries are also cordially invited. Pews will be reserved for Juniors, otherwise all seats are open to those who come.

The Pageant is under the direction of the Rev. E. Harvey Herring, Curate of the Parish. That fact warrants the promise of beauty and spiritual significance. Mr. Herring has proved himself singularly gifted in dramatizing "The Old, Old Story."

THE CHURCHWOMAN'S CLUB PRESENTS FINE PROGRAM FOR ALL CHURCH WOMEN

The Churchwoman's Club since its inception over twelve years ago has steadily gone on increasing in numbers and influence in the Diocese.

Under its first President, Mrs. W. Horner Smith, it weathered its first difficult years of organization and the cramping effects of inadequate quarters.

The present beautiful rooms at 132 South Twenty-second Street in the old parish house of St. James Church were put at its disposal five years ago through the generosity and vision of Dr. Mockridge and have enabled the club to launch out into a program more suited to its aims, namely:

1. The bringing together on common ground of the Church women of the Diocese for a social life within the Church.

2. To provide an opportunity for discussion of Church topics, to hear lectures and for Bible classes to broaden the vision and educate the minds of its members.

3. Gradually to weld together the many women in the parishes into a solid body of Diocesan influence.

These aims are in the way of being realized but must await their full fruition until the club numbers among its members a much larger proportion of the 38,000 women with which the Diocese is credited.

The active dues of $1.00 a year has been purposely put at this low figure to insure its being within the means of everyone. There are also the following memberships: Contributing, $5; Sustaining, $10, and a Life Membership, $50, arranged for those whose interest must be confined to the financial side.

Every Tuesday is Club Day. Tea is served in the afternoon and a light supper, free to members, from 6.30 to 7.30, before the evening program.

These programs are enthusiastically supported and it is no unusual event to have fifty to seventy-five women for tea and supper and over a hundred for the evening. Music, moving pictures, travelogues, missionary talks, the annual service in May, the Feast of Lights, on the Tuesday nearest Epiphany, the Christmas party and the annual pilgrimages to Diocesan institutions and places of interest in the history of the Church, all take their part in a carefully balanced program.

The rooms are open from 10 A. M. until 9 P. M. every day but Sunday and a maid is always in attendance. Tea can be had for the sum of twenty cents and two small rest rooms give an opportunity for a sometimes much-needed siesta. A small but excellent library of books and magazines is also in the Club rooms.

The Churchwoman's Club is appealing for new members. Will not every woman who reads this statement of what it offers come at least once on a Tuesday afternoon or evening and see for herself what this club means to its members and can mean to her.

DR. NEWTON TO ADDRESS CLUB WOMEN, APRIL 26

The Annual Service of The Churchwoman's Club will be held in the evening of Tuesday, April 26, at 8 o'clock.

Dr. Joseph Fort Newton will be the Preacher. The Club Members will meet in the Club Rooms at 7.45 P. M. and march into the Church by Parishes. This will be the last service of the season and is to be a very special one. Try to be present.

THE WOMAN'S AID
of the
Convocation of Norristown
will hold a
"COUNTY FAIR"
Saturday, June 11, 1932
From 2 to 9 P. M.
(daylight time)
at
THE MAPLES
The home of
Mrs. E. Druitt Crawford
Penllyn Pike, between Morris Road and Skippack Pike
Supper, 5 to 8
For the benefit of the missionary work of the Convocation.

Directions from Phila.

Auto through Chestnut Hill to St. Thomas, Whitemarsh, where signs will point direction.

By P. & R. train to Penllyn Station, where autos will meet trains.

In case of rain St. Thomas Parish House will be used.

"THE MAPLES," PENLLYN

Where the Woman's Aid in the Convocation of Norristown will hold its County Fair on Saturday, June 11, from 2 to 9 P. M.

FEMALE PRAYER BOOK SOCIETY COVERS 97 YEARS OF SERVICE

The Female Protestant Episcopal Prayer Book Society was organized in 1854 by a group of Churchwomen who realized that many clergymen of the Church were ministering in places where there were no Prayer Books for the people to use. The stated object of the Society in its charter is therefore "the gratuitous distribution of the Prayer Book" and that only, and as the hymns were then bound in the same volume this is now interpreted to include the distribution of the hymnal as it is also essential to the proper conduct of the services.

So, through all these ninety-seven years, the society has been sending books to missionaries in all parts of the country, to poor parishes, to schools, hospitals, prisons, reformatories and institutions of every kind where missionaries hold service or our Western Bishops penetrate. Grants of books were sent in 1931, among many others, to a City Missionary in a New England town; to a Missionary in New Mexico who has a number of stations where he holds services and who writes that the people are eager for the Prayer Book; to a college town in the West for use in the students' pews, and to Bishop Mosher in the Philippines to furnish the Church at Baguio recently given by the United Thank-Offering.

It is truly missionary work and it is thought that the society is the oldest organized women's missionary work. Although 10,302 books were sent out last year, the first of January, 1932, found 31 requests unfilled for lack of money.

The society is composed of delegates from a number of parishes interested. The interest of more parishes is sought and new subscribers are much needed so that in the coming year no appeal may go unanswered. The President is Miss Mary A. L. Neilson, 5342 Wayne Avenue, Germantown, Philadelphia.

"THE LITTLE PILGRIMS AND THE BOOK BELOVED"
A Mystery Play
By Marie E. J. Hobart
will be presented in
St. James' Church
Twenty-second and Walnut Sts.
Sunday, April 17, 1932, at 8 p. m.

This play centers around the Prayer Book, and presents the various Services in dramatic form.

"O make thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace
Till clouds and darkness ended,
They see Thee, face to face."

You can make considerable work out of trying to strike a match, if you use the wrong end.—*Rays of Sunshine.*

There is no merit where there is no trial.—*Aaron Hill.*

FOR SECOND TIME IN 30 YEARS BROTHERHOOD MEN HAVE WOMAN SPEAKER

On Tuesday afternoon, March 15, Miss Charlotte Temple, of St. Aidan's Chapel, Cheltenham, addressed the Brotherhood of St. Andrew, of Holy Trinity Church, Rittenhouse Square, on her work and experiences as a volunteer missionary worker sent out by this Diocese to South Dakota last summer. She showed many pictures to illustrate her talk and also had some exhibitions of Indian handicraft. Miss Temple's special work was among the Dakota Indians, more usually, but erroneously, known as the Sioux.

Miss Temple was the second woman in more than thirty years to address Holy Trinity's Brotherhood Chapter. A number of years ago Mrs. Katharine E. Abby was the first woman to speak before the Brotherhood of Holy Trinity, and since then, as before, their speakers have been entirely men. So it is auspicious that so young a project as the Summer Volunteer Work should be shown this signal honor.

LIBRARIAN APPOINTED TO SUCCEED MISS AVERY

Miss Miriam V. Cairns has been elected Diocesan Librarian by the Board of Control to succeed the late Miss M. E. Avery. The new Librarian assumed this responsibility in addition to her duties as Secretary to the Director of Publicity, as of March 1. Miss Cairns is a communicant of All Saints Church, Moyamensing, Philadelphia.

THE WOMAN'S AID
to the
Convocation of Germantown
will hold a
GARDEN DAY
Tuesday, May 31
at home of
Mrs. Frank Miles Day
Allen Lane west of Wissahickon Avenue, Chestnut Hill
Proceeds for New Parish House of Trinity, Solebury
Arrows will guide you from Allen Lane Station of Pennsylvania Railroad.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold its
ANNUAL GARDEN PARTY AND FAIR
Thursday, June 2
From 2.30 to 8.00 P. M.
at "WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at Walnut Lane
For the benefit of
Needy Mission Churches within the Convocation

THE WOMAN'S AID
to the
Convocation of West Phila.
will hold its
ANNUAL GARDEN PARTY
Saturday, June 4
From 3 to 8 P. M.
at
John Edgar Thomson Foundation
4703 Kingsessing Ave.
Proceeds for Missionary Work of the Convocation

News From Young People's Fellowship

The Annual Provincial Convention of the Young People's Fellowship, Province of Washington, to which we belong, will be held the week of May 6-7-8, at St. John's Parish, York, Pa.

Each Diocese will be allowed four official delegates and in addition each Parochial Fellowship is allowed one official delegate. Complete hospitality will be provided for all official delegates. Unofficial delegates must provide their own lodging and meals, other than those included as a part of the Conference program and paid for by the registration fee, which will be $4.00 for the unofficial delegate. The fee of the official delegate will only be $3.00.

All registrations should be mailed to Miss Elizabeth R. Atkins, 663 Linden Avenue, York, Pa.

The topics to be considered by the Convention will be two—"International Peace and Understanding" and "The Social Problems of Today," the speakers to be announced later.

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It has been suggested that the Young People throughout the Dioceses included in the Province of Washington consider the topics to be discussed at the Convention so that they may be able to intelligently discuss them at the York Convention.

The problem of international peace and understanding looms large in the public mind. International relations in the last analysis depend entirely upon individual relations, and the hope of the World lies in applying the principles of the brotherhood of man to the brotherhood of nations.

The Commission on Young People in this Diocese join with the Province in urging the young people to consider these matters in all seriousness, for only by carefully analyzing them and applying their religious teachings will any conclusions of merit be reached.

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Closely following the Provincial Convention, comes the Diocesan Convention, to be held Monday, May 9. The place has not as yet been decided upon, but a letter containing the details will be forwarded to the various parochial Fellowships in sufficient time for them to prepare to send their full quota of delegates.

The Commission on Young People in this Diocese have several new ideas to offer at the Convention for the ratifications of the member Fellowships, among them the adoption of a new constitution and the proposed budget for the coming year.

The business meeting will be followed by a banquet at which there will be several guest speakers, both clerical and lay.

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The Convocation of Germantown is having a special Young People's Church Service, Sunday, April 17, at Zion Church, Logan. The speaker will be announced at a later date.

POSITION WANTED
Preferably in or around Philadelphia or New York, as ladies' companion or children's governess. Refined gentlewoman. Best of References. Experienced in secretarial work, children and household management. Fine sewing, a generally useful person. Apply "The Church News," 1016 Arch Street.

THE BLIND GIRL KNOWS

"I know what Mother's face is like—
Although I cannot see;
It's like the music of the bell;
It's like the way the roses smell;
It's like the stories fairies tell;
It's all of these to me.

I know what Father's face is like—
I'm sure I know it all;
It's like his whistle on the air;
It's like his step upon the stair;
It's like his arms which take such care
And never let me fall.

And so I know what God is like,
The God whom no one sees;
He's everything my Mother means;
He's everything my Father means;
He's like my very sweetest dreams;
But greater than all these."

—*Selected.*

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

"Give love, and love to your heart will flow,
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you."

—*Selected.*

Man is like a tack. He can go no farther than his head will let him.—*Rays of Sunshine.*

The man who has a chip on his shoulder carries an unnecessary burden.—*Selected.*

GIRLS' FRIENDLY SOCIETY

The Annual Garden Party will be held on Saturday afternoon and evening, June 4, at Sabine Farm, home of Mr. and Mrs. Winthrop C. Neilson, in Ardmore, Pa.

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The first of four important events of varied character will be on April 9 and will consist of a championship and a demonstration basketball game, to be followed by dancing. This will be at the Central Y. M. C. A., 1421 Arch Street, and is the younger members' concerted effort this year for the benefit of the renovation of the Holiday House at Cape May, N. J. It is to be quite informal, and though under the auspices of the younger membership, surely there is no one within the Society who does not respond to the thrill of the zest of good sportsmanship. Tickets are 50 cents and may be obtained from the Church House or from Mrs. J. H. Hoffman, 4413 N. Franklin Street.

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The Annual Candidates Service will be held on April 16, Saturday afternoon, at 3 o'clock, at St. Paul's Church, Chestnut Hill. The Rev. Nathaniel Groton, rector of St. Thomas Church, Whitemarsh, will be the speaker. At this service the awards will be made of the annual candidates' contest conducted by the Senior Members' Club. Composition subjects this year are George Washington and Nature Study. A prize for a poster to be used at the Annual Garden Party will be given as well as for the best pieces of needlework and handicraft entered.

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The regular Annual Service of the Society within the Diocese takes place on April 26, at 8 P. M., at Holy Trinity Church. The preacher on this occasion will be Canon Earnest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, Pa.

—

The National Girls' Friendly Society has arranged for a luncheon to be held on Monday, May 16, during the meeting in Philadelphia of the National Church Social Work Conference. Miss Mary VanKleeck, of the Russell Sage Foundation, will speak on "Girls in a Machine Age." Tickets may be obtained from Miss Margaret C. Maule, 400 S. Fifteenth Street, Philadelphia.

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In a certain southern town, a colored minister met a kindly old negro mammy on the street, and said to her:

"Well, misses, what denom'nation be you upholding?"

"Upholding, me upholding?" was her questioning reply, "Why, bless yo' sah, I ain't upholdin' no denom'nation—I'se leaning' on de Lawd myself."—*Selected.*

NATIONAL CONFERENCE OF G. F. S. ASSOCIATES MEETS IN N. Y. APRIL 17

The National Girls' Friendly Society has arranged for an Associate Conference, April 17–19, in New York City, at the Parkside Hotel.

As an Associate do you feel the need of fresh inspiration or a new viewpoint? Are your programs so alive that girls and Associate alike enjoy them and get a great deal out of them? Does your Branch have good leadership and are new leaders being trained? To these and many other questions of like importance the conference is planned and it is hoped that every Associate attending will be greatly repaid for her effort. On the first evening there will be a practical demonstration of how the Worship Committee functions in a Branch. A service of worship will be prepared right there just as a like committee in the Branch would do it, and the place of the Associate on the Committee will be discussed. On Monday and Tuesday new program suggestions will be demonstrated. These are built on the interests and needs of girls today and there will be talks by trained experts about these needs and how to meet them.

Detailed information regarding the Conference may be obtained from Mrs. C. Wm. Spiess, Diocesan President, 2201 Chestnut Street.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information may be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:
THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA

DAUGHTERS OF THE KING

On February 2 the 113th Diocesan Assembly of the Daughters of the King in the Diocese of Pennsylvania was held at St. James Church, Philadelphia, the Rev. John Mockridge, D.D., rector.

The assembly took the form of Meditations and Prayers, led by the Rev. Leicester C. Lewis, of St. James Parish. The meditations, prayers and hymns were most helpful and inspiring. It was truly a period of refreshment, and our sincere thanks are tendered to Dr. Lewis for his kindness in giving his time and thought in preparing and conducting the services.

On Tuesday evenings during Lent Dr. Mockridge conducted a Bible Class for the Daughters of the King which was most interesting. This was another opportunity for which we are most grateful and appreciative.

A Senior Chapter of ten members has been formed in Holy Innocents' Parish, Tacony, and a Junior Chapter is in the process of formation in St. John the Baptist Parish, Germantown.

Our Executive Committee meets monthly in the Church House. We are endeavoring to systematize our work, so that we may be able to carry on in a broad way our two-fold vow of Prayer and Service. We are anxious that the work of the Order should be more widely known in the Diocese, and to that end we are having office hours in our room on the third floor of the Church House where the officers may be seen every Monday morning from 10.30 to 12, or at any other time by appointment. A special invitation is extended to the clergy and women of the Diocese to visit our room and talk over the possibility of establishing chapters in the different parishes.

For this same purpose, of making our Order known, we are planning to have Mrs. W. J. Loaring-Clark, of Jackson, Tennessee, our national first vice-president, visit the Diocese in April. We are arranging meetings where Mrs. Loaring-Clark may meet our Church workers, and present to them the work of the Order, hoping to enlist their interest and co-operation.

HELEN FALKNER ARNDT,
Secretary.

EXTON MEADOWS
Exton, Pa.

Rooms and board in Pre-Revolutionary House, 26 miles west of Philadelphia, on Lincoln Highway. All modern conveniences, open fireplaces, porches, large lawn and old shade. Special care given to elderly ladies or invalids. Address: Exton Meadows, Exton, Pa.

THE TRAVEL INSTITUTE OF BIBLE RESEARCH
(New York and Jerusalem)

Wonder Tours to

The Mediterranean and The Holy Land

All expenses paid, even visas, $498 to $745

May 17. 59-day trip. $745. (22 days in Bible Lands) M.S. Vulcania and S.S. Aquitania.
July 7 (Special). 47-day trip. $529. M.S. Saturnia and S.S. Biancamano.
July 12. 41-day trip $498. S.S. Byron and S.S. Carinthia.
July 12. 46-day trip $595. S.S. Byron and S.S. Aquitania.
July 12. 55-day trip $650. S.S. Byron and S.S. Samaria.
July 12. 53-day trip $735. S.S. Byron and S.S. Berengaria.

The July trips proceed direct to the Mediterranean, visit Bible Lands, and return by way of Naples, Genoa, Milan, Paris and the North Atlantic. The May 17th trip goes along the Dalmatian Coast to Trieste and returns by way of Venice, Milan, Lausanne, and Paris.

Send for Complete Itineraries and All Information

Special AIR TRIP to Palestine. Leave New York by S.S. Aquitania July 16. Fly from Paris to the Sea of Galilee. Return from Egypt to Paris by air. S.S. Berengaria to New York, arriving August 12. $845, including visas. This is the first time that a pilgrimage to the Holy Land by air has been scheduled.

5-Day Trip to Bermuda

June 6 to June 10

The new S.S. Lapland (Red Star Line) will take a Christian party on this marvelous trip. Glorious sailing to and from and one whole day in Bermuda. There is no more perfect setting for a perfect holiday than this—June days on the calm blue waters of the Gulf Stream and in enchanting Bermuda. Music by the Gloria Trumpeters. Community singing. Gospel Hymns and addresses by well-known speakers. And all for such a remarkably low rate. Not more than six hundred passengers.

$48, $54, $60 Up, According to Accommodations

All one class for dining room, sports and all public rooms.
S.S. Lapland. 28,180 tons. All modern beds—not berths.

Send the annexed coupon to the office of *The Travel Institute of Bible Research, 156 Fifth Ave., New York City,* or to the local representative, *John W. Lea, 1520 N. Robinson St., Philadelphia,* for all information.

DO IT NOW !

THE TRAVEL INSTITUTE *of* BIBLE RESEARCH
(C.N.)

Please send me, without obligation, complete information about the trips to:

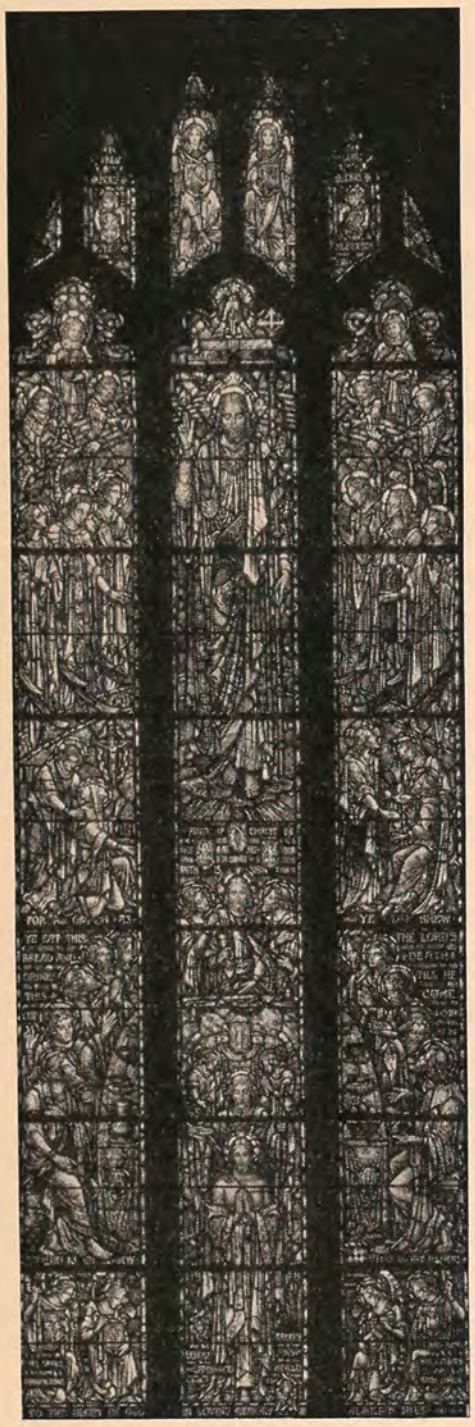
☐ The Holy Land and the Mediterranean
☐ Bermuda, June 6-10.

Name .....

Street and Number ..... *City*.....

TRINITY, SWARTHMORE, INSTALLS MEMORIAL

The Albert Hill Memorial Window, in the west wall of Trinity Church, Swarthmore, was dedicated at a special service on Passion Sunday by the Very Rev. James M. Collins, Dean of the



Convocation of West Philadelphia. The dedicatory prayer was made by the Rev. George E. Nichols, D.D., of the First Baptist Church of Philadelphia, of which Mr. Hill was a member. The Color Guard of the Sons of the Revolution, under the command of Col. Clarence P. Franklin, attended in honor of the memory of Mr. Hill who had been actively associated with its work.

The window, of three-lancet type, twenty-five feet in height, depicts scenes from the life of Christ, from the Baptism to the Resurrection. The three central panels give a particularly impressive representation of the Last Supper. It was designed and executed by Henry Lee Willet, of Philadelphia.

This beautiful Memorial was given to the Church by Mrs. Hill and William M. Irish, President of the Atlantic Refining Company, of which Mr. Hill was Treasurer at the time of his death.

HAVERFORD TOWNSHIP MISSION PROGRESSING

Encouraging reports have been received in relation to the new congregation being formed in Haverford Township and which meets on Sunday afternoons in the Brookline Public School. Mr. Frank Pollard, who is serving as Secretary, reports there has been an average attendance of fifty at the Church services and of forty at the Sunday School.

The Rev. William Powell, in charge of St. Paul's, Glen Loch, has been contributing his services, having been selected by the Dean of Chester Convocation, the Rev. Dr. Charles W. Shreiner. The congregation is known as the "Episcopal Mission of Haverford Township, and a recent survey disclosed approximately 100 Episcopalian families living in the section which the Mission seeks to serve. According to the 1930 census, Mr. Street reports, the population of Haverford Township is 22,000.

Middle-aged woman, former school teacher, desires position as housekeeper, or as a companion and reader to an aged or invalid person. Episcopalian. References. Apply to Mrs. Mary B. Thomas, 331 West Mt. Airy Avenue.

CHURCH TRAINING

AND

DEACONESS SCHOOL

DIOCESE OF PENNSYLVANIA

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(*Continued from 297*)

example of the quality of detail and workmanship may be seen in the Rood Beam and Cross above mentioned.

The glass throughout the Clerestory is gresaille in rich color after the manner of the XII Century. The east window is a Crucifixion, the west bearing symbols in the medallions, while in the Chapel they are appropriate to Saint George.

The Altar appointment — Crosses, Vases, Candle-sticks, Altar Vessels and Embroideries, have all been specially designed and executed. None but the best of craftsmanship has been employed in the execution of the work throughout.

The buildings were erected by A. Raymond Raff Co. under the personal direction of Mr. Raff, who as before stated enjoyed an intimate and confidential personal friendship with the creator of the beautiful memorial, and therefore had an unusual interest in its execution. Having assumed the entire contract for the buildings and their appointments, a group of Craftsmen of unquestioned skill was selected, and are worthy of mention. The stone altars, reredos, and all carving and sculpture are by Mr. John Brockhouse; the Rood Beam and Triptych of the Chapel Altar, and Organ Screens, Pulpit, and Lectern are by A. Raymond Raff Co. — with Edward Maene associated. The wrought iron work by Keyser Brothers; the pews, choir stalls, and other screens by the DeLong Furniture Co.; also the alms basins; the Glass is by the D'Ascenzo Studios; the Organ is by the Austin Organ Co., of Boston, Mass., and the Chimes by the John Taylor Co., of Loughborough, England. The Altar Crosses, Candle-sticks, and Vases are by Edward Maene; the Electroliers by Horn and Brannen; the Altar Vessels are by Hollingsworth Pierce, and the Embroideries by the Talbots, of Germantown.

It will be noticed that with the exception of the organ and chimes, the work has been executed by Philadelphia Craftsmen exclusively.

The great thing in this world is not so much where we stand as in what direction we are moving.—*Oliver Wendell Holmes.*

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Book Reviews

A Summer's Sermons, by Rev. Gilbert E. Pember, D.D. The Stratford Company, Boston, 43 pp., price $.50.

The rector of St. Michael's was obliged to spend last summer at home, which gave him the opportunity of preaching to the usual small congregations of that season. A casual paragraph in a book he was reading furnished the suggestion for an exceptionally interesting course of addresses. They were brief but penetrating studies of eight verbs of life—I am, I know, I feel, I think, I wonder, I believe, I ought, I will. On each of these we find genuine and clear thinking on some basic reality, expressed in untechnical language, and helpfully related to personal experiences. Familiar as each topic is, it is handled with freshness and vigor. We are especially impressed with the simple and choice vocabulary. The literary form is engaging, and might serve as a gentle rebuke to the most of us who no longer write our sermons. We are personally little given to the reading of volumes of sermons; but our enjoyment of this pamphlet confirms us in the opinion that there is much more good preaching in the Episcopal Church than is commonly reputed.

GEO. C. FOLEY.

—

The New Religious Education, by Leon C. Palmer. Morehouse Publishing Co.; 130 pp.; $1.50.

Mr. Palmer has done the Church good service in preparing an excellent handbook on Religious Education. He has selected from the infinite variety of phases of the subject eleven of the most strategic topics which combine to give a comprehensive and practical treatment which every clergyman, officer and teacher should read carefully.

In the midst of conflicting theories and opinions, the author has preserved balance and good perspective.

The last chapter contains the significant statement: "On the whole we are inclined to think that the true solution of the problem of educational leadership will be found in a new conception of the pastoral work of the rector, which will in turn modify the program of training given in theological seminaries." If the Scriptural principle "like priest, like people" is correct, the seminaries must give their students an adequate conception of Religious Education which will then permeate the entire Church.

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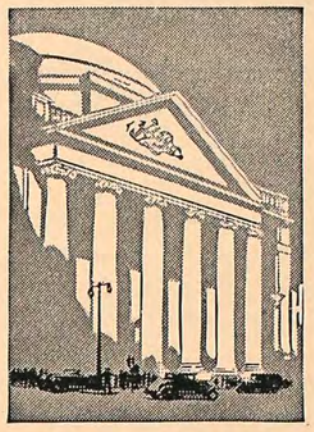

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A clergyman, accompanied by two charming girls, stood admiring the beauties of a little stream.

An angler passing by said: "Any sport?"

"Sir, I am a fisher of men," replied the parson with dignity.

"Well," retorted the fisherman, "You've got the right bait."

—*The Rote* (Staunton).

"There are two sides to every question," proclaimed the sage. "Yes," said the fool, "and there are two sides to a sheet of fly paper, but it makes a big difference to the fly which side he chooses."—*Selected.*

The tenor, with wide-open mouth, had just emitted his first note, when the sweet young thing who had volunteered to act as accompanist suddenly discovered that her back hair needed patting.

"Just go right on," she directed. "I'll play fast and catch up with you."—*The Country Gentleman.*

Vicar—What would happen if you were to break one of the ten commandments?

Willie—Well, then there would be nine.—*The Continent.*

"What is your occupation?" asked the judge sternly.

"I haven't any," replied the man. "I just circulate around, so to speak."

"Please note," said the judge, turning to the court clerk, "that this gentlemen is retired from circulation for thirty days."—*Selected.*

Customer (on Sunday morning)—Give me change for a dime, please.

Druggist—Sure, and I hope you enjoy the sermon.—*Selected.*

"Is this a healthy town?" asked a stranger of a native of a certain benighted region in the West.

"It sure is," replied the native. "When I came here I couldn't utter a word. I had scarcely any hair on my head. I hadn't the strength to walk across the room, and had to be lifted from my bed."

"That is wonderful," exclaimed the stranger. "How long have you been here?"

——"I was born here."—*Selected.*

Hambone Says—Kun'l Bob ain' lie bout de fishes whut gits 'way fum him—he jes' don' git a good look at 'em!—*Selected.*

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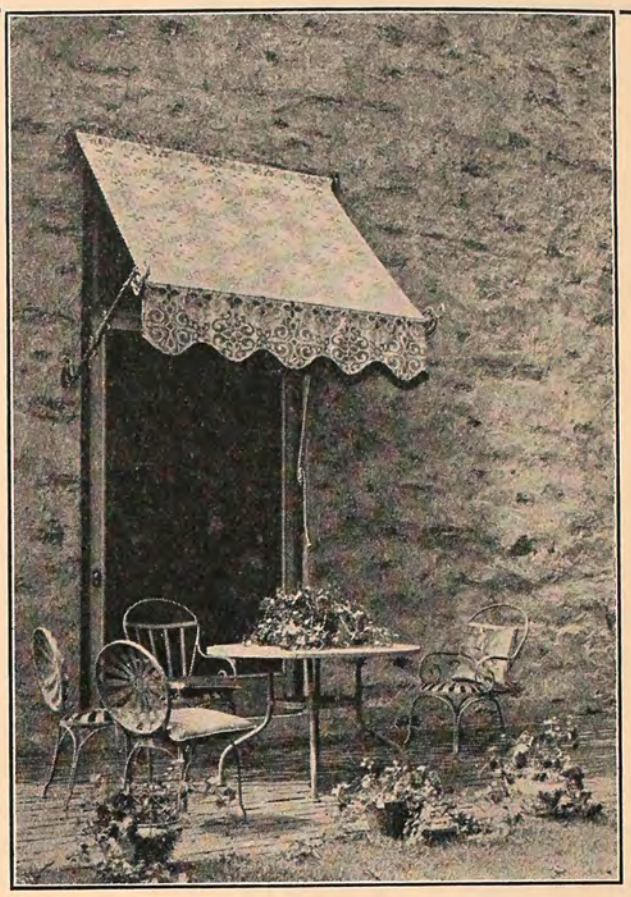

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✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Allelui a.

MARY E. AVERY

The members of the Board of Control of the Diocesan Library desire to record the deep regret felt by the Board at the passing of the Librarian, Miss Mary Elizabeth Avery, whose accidental death occurred January 15.

Miss Avery was held in high esteem by the Board of Control, due to her great efficiency and the deep interest in the Diocesan Library. She was a tireless and devoted worker, possessing a zeal born of affection for the Church and all its affairs. Knowledge of the Church, and loyalty to it, were in Miss Avery combined in rare degree. Her enthusiastic faith was reflected in a life of unusual spirituality and usefulness. She has entered into her well-earned rest. "May she rest in peace, and may light perpetual shine upon her."

WILLIAM R. JEROME

Minute adopted by the Vestry of Calvary Church (Northern Liberties), Forty-first Street above Brown, Philadelphia, Pa., at the meeting of March 2, 1932, with reference to the death of Mr. William R. Jerome, their Choirmaster of many years:

"The Vestry of Calvary Church, Northern Liberties, records with sorrow the death of Mr. William Robert Jerome, which occurred on February 9, 1932, his burial being from the Church on February 12. Mr. Jerome was a devoted member of this Parish, and for a period of fifteen years a most active member of the Choir. For eight years preceding his death he served as Choirmaster and in that capacity maintained a high standard for the character of musical services of this Parish.

"Born in Birmingham, England, August 6, 1860, he became a chorister at Petersburg Cathedral at the tender age of eight years, and from then until his life's end he continued in active service as a choir singer. His record of nearly sixty-five years' faithful performance of loving service to the Church is a matter of pride and inspiration to all who knew him.

"The Vestry of Calvary Church, of eight years, and from then until his Northern Liberties hereby acknowledges its debt of gratitude for his many years of kindly helpfulness, and orders this Minute as a testimonial of the high esteem in which Mr. Jerome was held by all the members of this Parish. 'Well done, good and faithful servant.'"

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REV. WILLIAM J. COX

"The Rev. William James Cox, who died on January 2, 1932, was a member of the Executive Council of the Diocese of Pennsylvania from 1920 to 1930, in his capacity as Dean of the Convocation of West Philadelphia. His wide knowledge of Diocesan problems and affairs, gained in the course of more than twenty years' official connection with this Diocese, made him a valuable counsellor in the deliberations of this body. He held clear and definite opinions, which he expressed with candor and invariably with good temper. He never permitted any difference of opinion to become a personal issue between any member of the Council and himself. It was manifest in all that he did and said that he was moved by his love for the Church and his zeal for the progress of the Kingdom of God. His genial and virile Christian character and bearing inspired admiration and friendly regard on all sides.

"The members of the Executive Council wish to express their appreciation of his service on the Council and to record their gratitude for his example of steadfastness in the Faith of Christ and obedience to His holy commandments.

"May Almighty God in His mercy grant that he may go from strength to strength in the life of perfect service in His heavenly kingdom.

"(Signed) J. M. Collins,
"Reynolds D. Brown,
"Committee."

REV. S. LORD GILBERSON

Ae General Secretary of the Evangelical Education Society Mr. Gilberson was greatly interested in adding to the work of the Society the circulation of Evangelical literature suited to the exigencies of the times. He was in the closest sympathy with the fundamental positions of Evangelicalism and its exaltation of Holy Scripture. Every call found him responsive and co-operative. At a called meeting of the Board of Managers on February 9, 1932, the following resolution was unanimously adopted and ordered to be published in the Annual Report, and a copy transmitted to the family:

"Be It Resolved, That while deeply mourning the loss sustained by the Church and by our Society by the removal from our midst on Sunday last, the 7th instant, of the Rev. S. Lord Gilberson, we would humbly record our gratitude to Almighty God for the eminently good example of this, His servant, now departed, and for all the valuable services rendered by him in the Diocese; in the Convocation of

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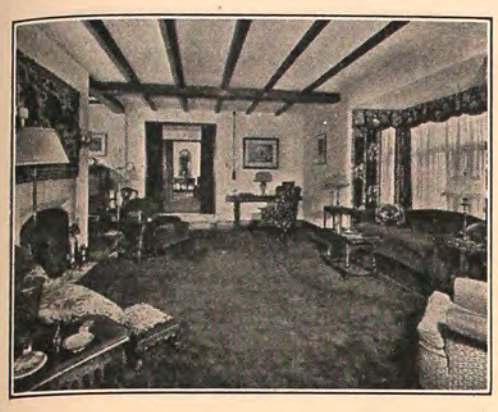

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which he was Dean for twenty-five years, in the Parish of St. James, where he was Rector for almost forty years; and in this Society, where he gave such loyal service for thirty-two years as its General Secretary.

"In all these positions his course was marked by diligence, sound judgment and Christian courtesy.

"For all the saints, who from their labors rest,
Who thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest."

The consecration of the second native Indian bishop, recently mentioned as probably having occurred, really did occur. The new bishop, the Right Rev. John Sharat Chandra Banerjee, was ordained in 1902 and since 1904 has been under the appointment of the English Church Missionary Society. He was Canon of the Cathedral at Lucknow, and is now assistant Bishop of Lahore. His diocesan, Bishop Durrant, has just recently died.

Our Church boarding-schools are the subject of Bulletin 71 in the National Council series of bulletins, to appear probably in April. It is designed to inform rectors and parents about the Church's secondary schools. A copy will be sent to each of the clergy. Further copies will be obtainable on request from the Bookstore, 281 Fourth Avenue, New York.

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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford, Stroudsburg, Wilkes-Barre and Wellsboro. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

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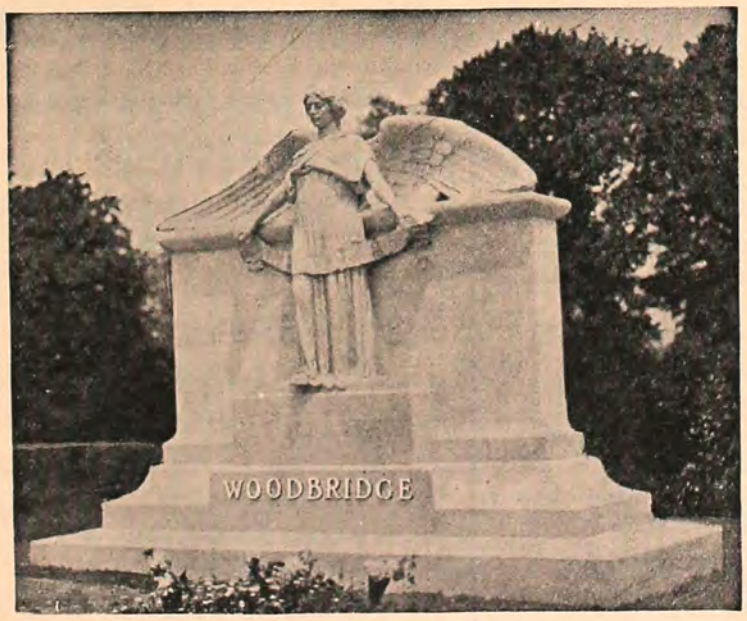

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Pickering Forge

By Irving T. Worthley

IN the Spring of 1922 a little, old man, bent and broken-gaited but active although leaning on a cane, entered the front yard of a home at a crossroads seven miles countryward from Valley Forge. At this corner, the center of Charlestown Village, the two hundred-year-old blacksmith shop was still standing, its sway-back, shingle roof green with moss, and through the many holes streamed the sunlight on two old anvils, the hearth, the leather bellows and the rusty tools.

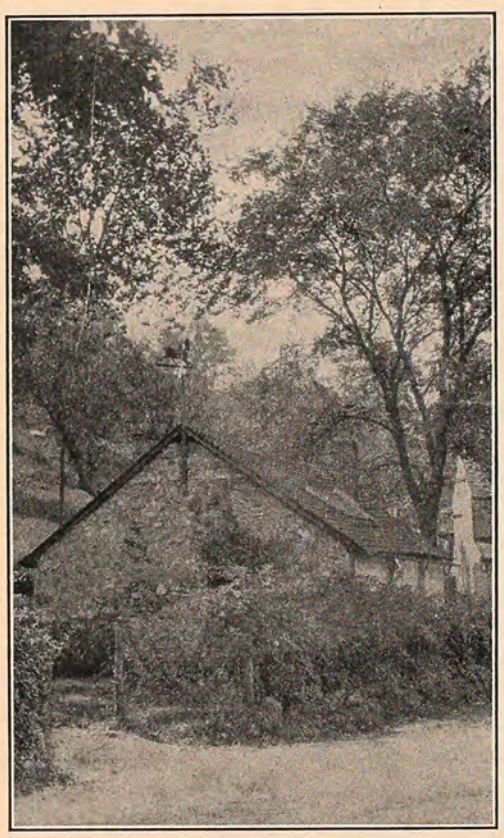
"I want a job," the old one said to a man he saw working in the garden.

"What can you do?" asked the other.

"I'm an English army blacksmith," said he, "and I served in South Africa and pretty much all over the rest of the world."

"Well, there's a blacksmith shop and tools and I know a man who wants some old-fashion hinges made, so you may have the job."

And that was the beginning of Pickering Forge.



Pickering Forge

General Varnum's Headquarters at Valley Forge was being restored under the direction of Mr. Horace Wells Sellers, Architect, Philadelphia's authority on Ecclesiastical and Colonial architecture and hinges and latches for its spring house were the first job of Pickering Forge.

The little, old man was clever with the hammer; the hinges were well made and other work was found for him. Soon another blacksmith, just off the boat from his New Foundland home was brought to the Forge. This was a very young man, also a soldier, whose left leg had been shot through three immediately successive times by a German on a battlefield in France.

At the close of 1927 the owner abandoned his profession to give all of his time to the Forge. Although not a blacksmith or metal worker, he had received a thorough, fundamental training in the subject at one of the first manual training courses in the country, that of Pratt Institute, Brooklyn, N. Y.

Until electricity was brought to Pickering Valley in 1928 only the equipment that had been in use for nearly two centuries was available at Pickering Forge, the old, leather bellows were pumped and holes were punched or drilled by hand and metal was filed, not ground. Such methods are slow and, at present wages, expensive. To an observant person the results of the old method are usually more interesting and often better than the precise products of electrical power. But only a minority appreciate the special care of the work of olden times; the others are more interested in cheapness. Early in 1928 electricity arrived in Charlestown and the Forge was gradually equipped to use it although the old bellows were kept and the ancient appearance of the place was retained.

The list of pieces that have been made at Pickering Forge now includes railings, gates, grilles, brackets, lighting fixtures, fireplace furnishings, signs, wind vanes, hardware, house furnishings (curtain rods, etc.), and furniture, including both interior and porch or garden pieces. Designs are made by the Forge, either original or according to customers' plans or ideas. Reproductions of old work, especially hardware, are an important feature. A fairly complete set of photographs has been accumulated.

As with other media, the highest artistic expression with metal has always been ecclesiastical, such as the grilles or rejas of European cathedrals, especially those of England and Spain. Although Pickering Forge has thus far had some ecclesiastical work, its principal architectural commissions have been in the field of domestic architecture, in executing architects' plans for suburban estate homes and their furnishings, either directly for the architects or through their building contractors.

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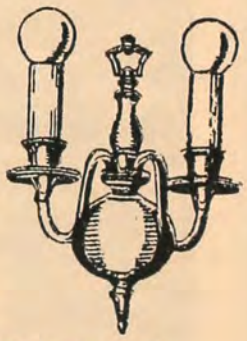

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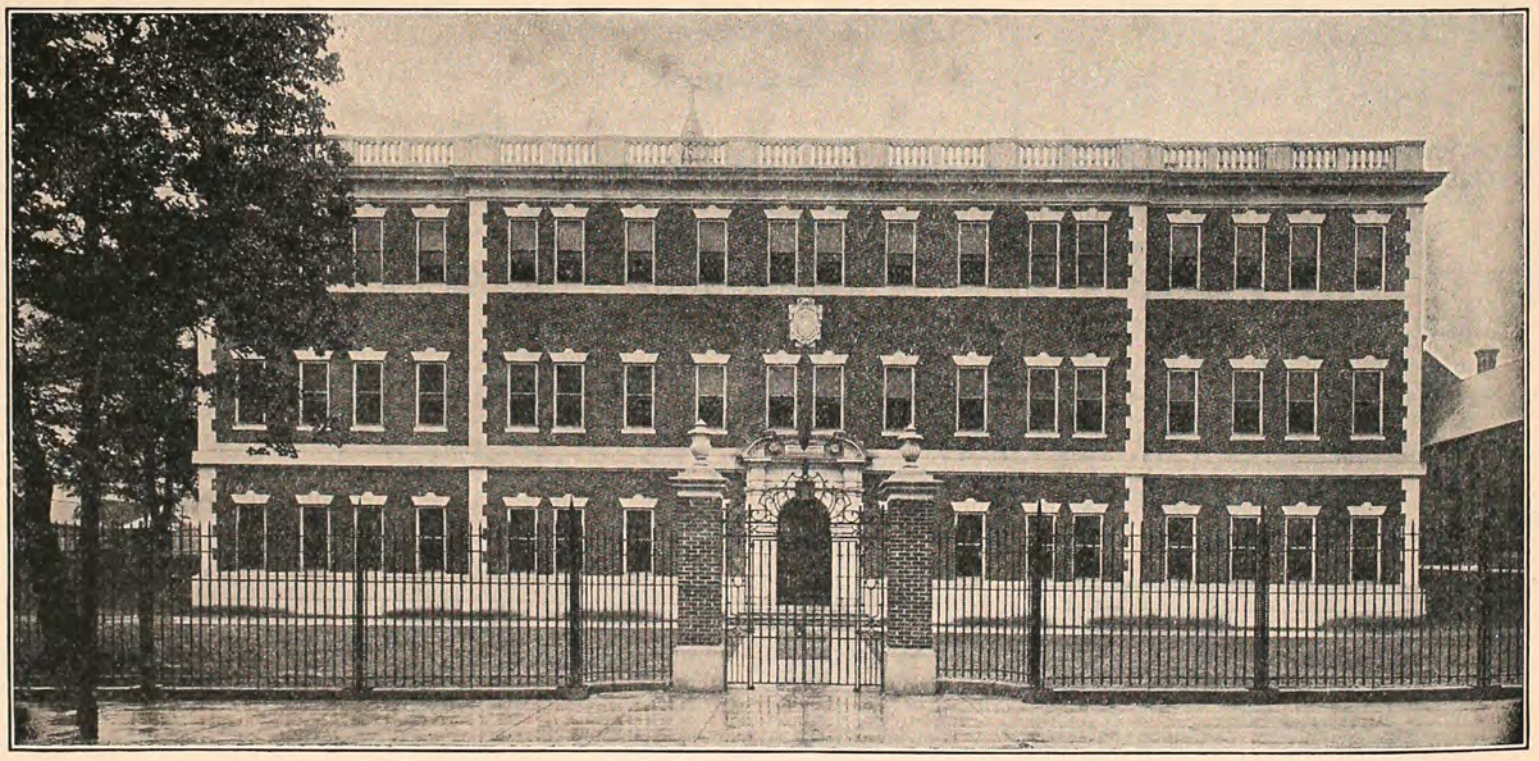

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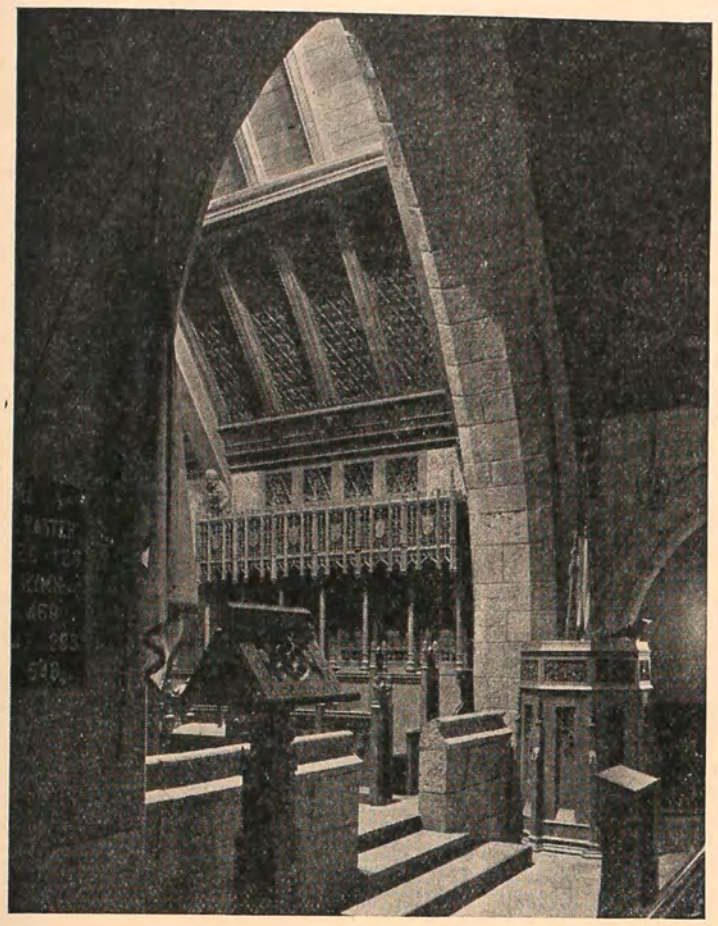

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